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The
CHRISTIAN CENTURY
A Journal of Religion

War Is Not Inevitable!
An Editorial

Man's Work and God's Work
By Henry Nelson Wieman

What Is Japanese Fascism?
By H. Banta Murkland

The Corporative State
An Editorial

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In This Issue

HENRY NELSON WIEMAN is professor of the philosophy of religion at the divinity school of the University of Chicago. His books include "The Wrestle of Religion with Truth," "Religion and Scientific Method," "Methods of Private Religious Living," and "Normative Psychology of Religion," the latter written in collaboration with his wife, Dr. Regina Westcott-Wieman. Dr. Wieman is also author of "American Philosophies of Religion," written in collaboration with Dr. Bernard Eugene Meland, which has just been published. As Dr. Wieman states in connection with the present article, it has been in part inspired by the article by Prof. R. L. Calhoun, of the Yale divinity school, "God as More than Mind," which appeared in the winter number of Christendom.

RENWICK C. KENNEDY is minister of the Associate Reformed Presbyterian church at Camden, Ala. His sketches of life in the south, which were first introduced to the American public by The Christian Century, now appear in many periodicals.

H. BANTA MURKLAND lives in East Orange, N. J., where he writes for many magazines. Mr. Murkland, a former member of the editorial staff of the Encyclopedia of the Social Sciences, contributed an article to The Christian Century for February 12 on the struggle within the American federation of labor, led by John L. Lewis of the United Miners on behalf of the new industrial unions and by William Green, president of the A. F. of L., on behalf of the old-line craft unions.

A. V. MONTIER is the pseudonym of a subscriber to The Christian Century, employed in this case for reasons made clear in the article which appears on page 537.

The CHRISTIAN CENTURY

April 8, 1936

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Calendar of Coming Events

April 12. Chicago Sunday evening club; George Craig Stewart speaker.
Apr. 12. Ford hall forum, Boston; John T. Flynn speaker.
Apr. 12. Easter Sunday.
Apr. 15. Central Pennsylvania annual conference, Harrisburg, Pa.
Apr. 15. New Hampshire Methodist conference, Littleton, Mass.
Apr. 15, 16. Annual meeting editorial council of religious press, Wardman Park hotel, Washington, D. C.
Apr. 16. Newark annual conference, Newark, N. J.
Apr. 16. New York annual conference.
Apr. 16. Northern New York annual conference.
Apr. 16. Troy annual conference, Saratoga Springs, N. Y.
Apr. 16, 17. South Pacific Baptist women's annual district meeting, Long Beach, Calif.
Apr. 18, 19. Illinois Baptist youth congress, high school auditorium, Alton, Ill.
Apr. 19. Chicago Sunday evening club; Harry Emerson Fosdick speaker.
Apr. 19, 20. Addresses under auspices of Massachusetts council of churches, Toyohiko Kagawa, Boston.
Apr. 20. Indianapolis Baptist association, spring meeting, Indianapolis.
Apr. 20. Spring meeting Presbyterian association, Indianapolis.
Apr. 20-23. Annual pastors' conference, Crozer seminary, Chester, Pa.
Apr. 21. Annual dinner Methodist social union, Chicago.
Apr. 22. Annual spring meeting board of bishops, Methodist Episcopal church, Pittsburgh, Pa.
Apr. 23, 24. Dr. Kagawa in Springfield and Connecticut valley.
Apr. 26. Chicago Sunday evening club; M. H. Lichliter speaker.
Apr. 27-29. Seventh annual missionary education institute, Third Christian church, Indianapolis, Ind.
Apr. 28. Central Baptist women's annual district meeting, Woodlawn church, Chicago, Ill.
Apr. 28. Annual session of Indiana board of Christian education, Evangelical church, Rochester, Ind.
Apr. 29, 30. Annual meeting world service commission of Methodist Episcopal church, Columbus, O.
Apr. 29-May 3. Evangelical annual session, Indiana conference, Rochester, Ind.
Apr. 29-May 5. Fourteenth national Y.W.C.A. convention, Colorado Springs, Colo.
May 1. Methodist general conference, Columbus, O.
May 1-3. Golden jubilee convention, Connecticut C. E., First Congregational church, New London, Conn.
May 3. Chicago Sunday evening club; Rufus M. Jones speaker.
May 4. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
May 4-10. National music week—church choral festival.
May 5, 6. Congregational Christian Indiana conference, Huntington, Ind.
May 5-7. Northern Baptist convention Rocky mountain district, Pueblo, Colo.
May 5-7. Northern Baptist women's annual convention, northwestern district, Grand Forks, N. Dak.
May 5-7. Northern Baptist state convention, Lewistown, Mont.
May 5-8. Northern Baptist state convention, First church, San Diego, Calif.
May 6. Annual meeting church federation of Indianapolis.
May 6, 7. Northern Baptist women's annual convention, Atlantic district, Williamsport, Pa.
May 6, 7. Northern Baptist women's annual convention, New York district, Elmira, N. Y.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

WHEN Kagawa began his tour in behalf of the cooperative movement, it was predicted in these columns that "as soon as the business forces of the country wake up to what is happening . . . they will loose a blast that will make their complaint against Roosevelt's mild economic experimentation sound like a Schumann-Heink lullaby." The business forces have now begun to wake up. In recent weeks the Black Diamond, organ of the coal industry and one of the most influential trade journals in the country, has opened fire both on Kagawa and on the churches for listening to him. Beginning with publication of a speech made before the Lumberman's association of Wisconsin by Mr. E. W. Dobson, in which the churches were castigated for their interest in cooperatives, this publication proceeded to a study of Kagawa by Mr. Kline Roberts, executive vice-president of the American Bituminous retail coal merchants association. Fair enough in its treatment of Kagawa, this article warns retailers that "the more successful these zealots [proponents of cooperation] are the greater will be the number of existing enterprises put out of business." The Black Diamond backs this with editorial advice: "Now is the time to use your influence in damming this movement by insisting that your church have no part in furthering it. Get the cooperation of other retailers in other fields to register opposition; let the church know that it has a job still undone in its chosen field, and that, at least until that job is well done, its efforts in fields it does not know will be resisted."

The Attack Opens On Kagawa

British Free Churches Accept Rearmament

ONLY brief dispatches have so far informed this country of the action of the British free church council in refusing to condemn the £300,000,000 rearmament program of the British government. But apparently the decision at the Bristol session of the council was reached in much this fashion: Soon after the council opened, Dr. F. W. Norwood, who has just resigned from the pulpit of City temple, London, to give his full time to peace crusading, offered a resolution declaring war "antichristian," deploring the dangerous state of Europe, and calling on the free churches of Great Britain to support the League of Nations. Feeling that the resolution was too general to have much public effect, an amendment was offered calling on the churches to take no part in war and putting the free churches on record in opposition to the government's rearmament program. The debate came on the amendment, which was "rejected by an overwhelming majority," according to the newspapers. Dr. Norwood's original motion was thereupon adopted. In the light of the current military appropriations of the United States government, and the silence of official Protestant bodies on the matter, no American church member will feel a desire to upbraid the free church leaders of Britain for their refusal to oppose the rearmament plans of their government. On both sides of the Atlantic, nevertheless, the churches should be under no illusions as to what their governments are doing. They are getting ready for another world war—war on a scale surpassing that of twenty years ago. Are the chaplains also getting ready to bless it?

Hitler Casts a Unanimous Vote for Himself

HITLER'S personally conducted election resulted in putting nearly 99 per cent of the voting population on record as supporting the Rhineland militarization policy and the other features of the leader's program and as approving his selection of candidates for the reichstag. The success of the drive for votes was phenomenal, but the returns are scarcely news. When the nazi dog bites the German man and chases him to the polls to vote for the one list of candidates on the ballot, calling such procedure an election may be news, but the count of *jas* and *neins* is not. According to etymology, history and the accepted use of words, an election is a choice. That is what the word means. No choice, no election. To offer a single list of candidates, to provide by law that a negative vote on these invalidates the ballot and to threaten with penalties all who contemplate casting a negative vote even if it is wasted, and then call this process an election, is as absurd as it would be to talk of "a single alternative." When there

are no possibilities among which to elect, there is no election. What Germany's plebiscite was in reality was a demonstration of discipline. So considered, it is not without its significance. The result proved the degree of unanimity of action that can be attained by organization, intimidation, ballyhoo, radio and police power, all under centralized control and all devoted to the single end of getting out the vote. Instead of proving anything more than this, the forced vote unfortunately obscures the facts in regard to the mind of the German people. Doubtless under the furore of nationalistic feeling aroused by military reentry into the Rhineland and the defiance hurled in the teeth of the powers an immense amount of popular enthusiasm for the Hitler program has been kindled. One would like to know just how much. A majority of 75 or even 60 per cent in a fairly honest election would have been much more impressive than this meaningless, because compulsory, unanimity. All this "election" amounts to is that Hitler casts forty-four million votes for himself and throws out all others.

How Can Peace Be Taught?

HOSTS of ministers who have been up against the difficulties of preaching peace to congregations made up of many disparate elements will sympathize with the school authorities of New York in their attempts to teach that same subject. Their sympathy will be divided between the superintendent of New York schools, Dr. Harold G. Campbell, who has had to formulate instructions for peace teaching which will be approved by public opinion, and the teachers who will have to carry these instructions out. "Our teaching of peace," say the instructions, "ought to lead to a conviction that the human race, in settling disputes among nations, should rise to a higher plane than it has reached in the past and to a determination that instead of resorting to war nations—the people and their representatives—should solve their difficulties by conciliation, mutual agreement, arbitration and other peaceful means." Sounds fine, doesn't it? But on the other hand: "Such instruction does not mean the teaching of pacifism or non-resistance or the giving up of any rights which we hold sacred." Right here is the nub of the whole problem of a peaceful world. What "rights" are too sacred to be given up? All nations at present would be sure to list the "right" of unlimited sovereignty. Yet the question persists whether the international anarchy can be ended while nations insist on being left unchecked to do whatever is right in their own eyes. Or, to take a specifically American illustration, is the maintenance of the freedom of the seas one of those "rights" which are too sacred to be surrendered? Plenty of Americans will insist that it is; plenty of others will insist that the attempt to maintain this got us into the last world war, and will get us into any future one. The general idea seems to be that the teachers of New York are to teach peace without getting into any controversial matters. That is exactly the sort of support for peace a good many churches expect from their ministers, and it is one reason why so much peace propaganda is a waste of effort.

What Is National Prestige?

MOST Americans, we believe, joined in the plaudits for the workers on the Clyde when they finally completed the Queen Mary and took her safely down the narrow, winding river to sea. At the same time there has been evident throughout this country a general bewilderment at the way in which European shipping interests, with their governments behind them, have become involved in this competition to build superliners. In rapid succession now, Italy, Germany, France and England have sent to sea monster vessels fated to be a drain on the national treasury from the day their keels are laid to the day they go to the maritime junkyard. What in the world do the nations who must bleed their taxpayers for the support of such liners get out of it? "Prestige," is the answer. But what prestige is there in maintaining what is, at bottom, an economic enterprise on a basis of foredoomed economic disaster? A few months ago certain American shipping interests, hoping to trade on this European competition for the "prestige" of owning the largest floating white elephant, proposed that the United States government appropriate funds to make it possible for this country's shipbuilders to outbuild all the others. Fortunately, public opinion registered promptly in dissent; one Leviathan is enough, even for a country which is supposed to be peculiarly susceptible to the lure of owning "the biggest." One day the European governments may awaken to the fact that, by imposing the burden of supporting such maritime monsters on their people, they have added not a whit to the national prestige, while they have added to the widespread suspicion of their own competence.

Sherwood Eddy Visits The Sharecroppers

SHERWOOD EDDY has been making a personal investigation of the conditions of the sharecroppers in Arkansas, Tennessee and Mississippi. What he found makes the most tragic story we have read in many a day. It would be an insult to the institutions of feudalism and peonage to say that these Negroes, owning nothing and raising cotton on half-shares, are in the lowly estate suggested by those terms. They are much worse. The Negroes do the work; the owners keep the books. There is overwhelming evidence that the sharecroppers are cheated and robbed to the verge of starvation, and that the treatment accorded to them is determined chiefly by the old principle of seeing to it that the Negro "keeps his place." Investigation is so little welcomed that Mr. Eddy and his companion were arrested and locked up for a few hours. After they had spent an evening with nineteen evicted families who were huddled in six small tents, sticks of dynamite were found planted among the tents the next day "as a warning." He brought the dynamite home as a souvenir.

There is, in fact, dynamite in the whole situation. Two concrete results followed from this visit. First, Mr. Eddy and his companion joined with the Rust brothers, inventors of the cotton-picking machine, to form the Rust foundation to handle this machine and employ the profits in socially valuable ways. Second, an option was secured on a large farm in northern Mississippi on which to colonize evicted sharecropper families. Here is opportunity for an experiment in cooperation in a field where the need is so great that it would be impossible to think of a greater. $17,500 is needed immediately. Send contributions to Sherwood Eddy, treasurer, 347 Madison avenue, New York.

Mexican Churches Reopened Without Priests

THOUSANDS of Catholic churches in Mexico, it is reported, are being reopened by governmental permission after having been closed for the last year or two by governmental order. There has been no change in the state laws limiting the number of priests who may function. As this number is very small in proportion to the population and very much less than the number of churches, it will not be possible to hold services in many of the churches from which the padlocks have been removed, but local committees are being placed in charge of them and worshipers can use them for their private devotions. In some parts of Mexico even while the churches were closed there has been a good deal of activity in connection with private shrines cared for by laymen. Some Indian villages have their own *santos* for whom a custodian is appointed each year whose house becomes an informal place of worship for the community during the period while the image of the saint has his abode there. Churches can be the centers of some religious activities even without priests. But this arrangement is not very satisfactory to the church. It may have some value as indicative of a more conciliatory attitude on the part of the government and as furnishing ground for the expectation of further concessions. Or it may be merely a tantalizing relaxation of the restrictions for a time, to be followed by more strict enforcement of the regulations if the use of the churches is sufficiently general to threaten interruption of the process of secularizing the Mexican mind. So long as the government continues to be suspicious of the clergy, and the clergy continue to demand for the church legal and property rights that the government deems inconsistent with the fundamental purposes of the revolution, a cat-and-mouse policy is more probable than a grant of complete religious liberty.

Veterans of Future Wars Are Interested Parties

THE national organization of the "Veterans of Future Wars," which started rather accidentally at Princeton only a couple of weeks ago, has run across the country like a prairie fire. It is now reported that there are posts in 120 colleges, besides others outside the colleges, and that there are over 6,000 paid-up members. The promoters insist with straight faces that they are not satirizing anything or anybody. All they want is their bonus. Every veteran gets a bonus and gets it before it is due, so why not give them theirs now, when they need it? And as for the men who will be killed in the next war, they can't get their bonus at all unless they get it before they are killed—that is, before the war. To deprive them of it would be grossly unfair. Since no one can tell in advance which men will be killed, the only proper course is to give it to them all. Allied organizations are being formed: one demanding that the government train them as writers of atrocity stories, another the "Association of Future War Propagandists," another the "Profiteers of Future Wars." The theological seminaries have been strangely slow in swinging into action. Ought there not be an "Association of the Chaplains of Future Wars"? With the secular and financial aspects of future wars so amply provided for by the organizations that have been mentioned, surely there should be similar anticipatory preparation for the spiritual sanction without which no war ever amounts to much. And when one contemplates the ramifications of the Y and the Red Cross, the possibilities are simply endless. Under all the solemn-faced nonsense of these future veterans, there is this fact that is not solemn-faced but sternly and starkly solemn: the boys who, in their own clever way, are talking about the future wars are the very people who will have to do the fighting. Have they a right to be interested or have they not?

Federal Court Rules Out Presidential Neutrality

IT IS IMPOSSIBLE to exaggerate the importance of the decision handed down in New York last week by Federal Judge Mortimer W. Byers in the case against the Curtiss-Wright Export corporation. This airplane concern had been indicted by a federal grand jury for shipping planes to the participants in the Gran Chaco war in defiance of the embargo proclaimed by the President. Judge Byers upheld the demurrer entered by Curtiss-Wright's counsel on the ground that, in giving the President a grant of power to establish such an embargo on shipments of munitions, congress had indulged in the same sort of improper delegation of powers as led to the NRA decision in the Schechter case. This decision in the lower federal court will, of course, be appealed. But if it should finally be sustained it will clearly knock all that has been done to preserve American neutrality into a cocked hat. In the first place, the Byers decision probably renders invalid all the laws which have recently been enacted to keep American munition manufacturers from involving American interests in foreign wars, for all these involve some action by the President under powers given by congress. And in the second place, it renders invalid the whole idea of leaving any room for executive discretion in applying neutrality laws. In other words, if the higher federal courts agree with Judge Byers, then all the recent debate in congress, all the pulling and tugging between the President and the Nye committee, all the discussion

in peace circles over neutrality legislation, has been beside the point. If Judge Byers' conception of constitutionality prevails, then any neutrality legislation to be legal *must* be mandatory and specific. To introduce the element of executive discretion, to leave it to the President to apply an embargo when and as his judgment dictates, is to wreck the whole attempt to preserve neutrality. Until the supreme court has finally passed on the issue, this decision by Judge Byers puts an entirely new face on the whole neutrality issue.

Lynching in America: Today's Facts

OPINIONS may differ as to the proposed federal anti-lynching law, but there can hardly be two opinions as to the horror of the facts which the Commission on interracial cooperation has brought together in its new pamphlet, "The Mob Still Rides." The pamphlet is a restrained but inclusive study of the nation's lynching record from 1931 to the close of 1935. It shows that 41 per cent of the 84 persons lynched during this period were either not even accused of crime or were charged with only minor offenses; that of the other 59 per cent, many were certainly innocent of the crimes with which they were charged; that only a fourth of the victims were so much as accused of actual or attempted assaults on women—the usual cause alleged to justify mob killings—and that in a number of these cases the commission's investigators could find no convincing evidence of guilt. Two sections in this new study of the lynching evil deserve special attention. In one, the commission points out that, although the large newspapers of the south almost all oppose lynching, they publish reports of these lynching affairs which, in most cases, have been written by local correspondents in isolated communities who share the community passion and seldom, therefore, give an accurate account. As a result, the general public is denied a true understanding of the sadistic license of the mob. In another section, after advocating better police service, stronger jails, more efficient court procedures, and proper care of mental defectives, the commission adds this realistic note: "It is fundamentally important also that the poorer rural areas of the south be brought to share more equitably in the economic and cultural wealth of the nation. Any effective program must be geared to the task of lifting above the lynching level the poorest rural areas and the poorest elements in a yet larger region." Copies of this pamphlet may be obtained, at ten cents each, from the commission's headquarters, 710 Standard building, Atlanta, Georgia.

A Correction

IN an editorial paragraph in last week's issue of The Christian Century, the Mr. Moe Annenberg mentioned in the current inquiry into operations of the American Telephone and Telegraph company was referred to as "the chief figure in the circulation department of the New York Daily News," and as having "formerly occupied that position with its parent paper, the Chicago Tribune." Mr. Moe Annenberg has no such connection with either paper; these positions have been held by his brother, Mr. Max Annenberg. The Christian Century regrets the confusion of personalities which led to this mistaken allusion.

War Is Not Inevitable!

THE MORALE of the forces working for peace is, at the moment, somewhat shaken. Several influences have conspired to produce this effect. No one analysis and evaluation of these influences can be confidently declared to be accurate and adequate, but it is impossible to deny, however reluctantly one believes, that many who have been wholehearted in their devotion to the way of peace have grown somewhat cautious in their commitment. The body of peace sentiment is still impressive in its total magnitude; indeed, it is probably larger in its aggregate than it has ever been before. But it voices itself with less assurance. More people hate war and expect no good from it, but fewer believe in the practicability of peace.

Evidence for these facts is supplied by the replies to the questionnaire sent to ministers by Bishop Baker and twenty-eight associates, and by the comparison of these replies with the results of a poll of the clergy conducted by the World Tomorrow and Mr. Kirby Page in 1931. Five years ago the number of those who were willing to stand up and be counted on the side of peace under any and all conditions was a revelation of such a volume of peace sentiment as even the most ardent pacifists had not dared to expect. Now the number is still large, but it is less.

The crucial question in each of these polls was this: Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant? In 1931 out of 53,000 ministers to whom this question was addressed 19,372 replied, and 10,427 answered Yes. In 1936, out of about the same number to whom the question was addressed 12,670 replied, and only 7,237 gave an affirmative answer. In other words, a slightly larger per cent of those who answered said Yes, but a much larger per cent of those who were asked refused to say anything. So far as such statistics prove anything, these seem to indicate that, among the clergy at least, there have been a good many casualties in the ranks of the pacifists.

It is safest to make the statement no stronger than that the figures *seem* to point to this conclusion. They may be partly explained on other grounds. International developments during the past five years, and especially during the last two, have led a great many to the conviction that the question of war or peace has got beyond the point where anything can be accomplished by getting individuals to renounce war. Individuals cannot make peace if governments are going to make war. Military preparations and threats must be curtailed. Commercial rivalries must be reduced to mutual help and cooperation. In this latest poll

of the ministers there was a question about the desirability of a world economic conference to make plans by which the economic advantages enjoyed by fortunate nations may be shared with those less fortunately circumstanced, and 11,431 favored that, while only a few hundred opposed. That is to say, those who were willing that the United States should make some sacrifice to improve the world economic situation and thus to improve the prospect for peace were 58 per cent more than those who went on record with a personal refusal to sanction a war or participate in one. Even those who have made a personal renunciation of war may not unreasonably feel that to stress that attitude now is to divert emphasis from the matters by which the issues of peace or war within the next few years are to be determined. As Mr. Lansbury has said, it is the essential injustice in the relationship between the 'have' and the 'have-not' nations which must be righted before peace can be made secure. And this is not an issue to be solved by personal pacifism.

There is reason to believe that there are other lovers of peace—and in the aggregate probably a good many of them—who have lost hope. The clouds of war hang so low and are so full of lightning that they can see no other possibility than that the storm will break upon us within a few months. The only question is where will the lightning strike first. To put aside the figure of speech, the only question, as these despairing pacifists see it, is which side will strike first. War is bound to come, next year if not this, and the longer it is postponed the greater will be the relative strength of Germany; therefore let it come quickly! This sentiment was heard not a week ago from the lips of a man who has been an absolute pacifist for years.

This feeling of the inevitability of war is itself a dangerous cause of war. It not only tends to weaken the morale of those who work and plan for peace, but it stimulates preparation for war—which is itself a cause for war—and vitiates the sincerity of all diplomatic negotiations and other endeavors to settle disputes without violence. Many a war not really desired by either party has been precipitated by this argument: since we must fight, we had better fight now while the enemy is less prepared than he will be next year.

But war is never inevitable until the shooting begins. It is not inevitable now. That the peace of the world is gravely imperiled on at least three fronts is so obvious that even to state it is superfluous. But there are potent forces that make for peace as well as those that make for war, and no one can be sure enough of the correctness of his own prediction of the outcome to be justified in acting upon the belief that war is certain. The belief of enough people in the certainty of war will make war certain. The belief of enough people in the possibility of peace will make peace possible.

This is not creating the illusion of peace by wishful thinking. It does not guarantee peace; it only preserves undiminished the chance of peace that actually exists in the world when events are viewed without illusion and without panic.

Among the greatest of all the facts making for peace today is the existence of millions of people in the world who are determined to have it. These people are not disciplined like armies; they are but meagerly equipped with symbols to make visible and impressively manifest their devotion to the cause; they have nothing that corresponds to martial music, fluttering flags and flashing uniforms; they are scattered in all lands, have no common language and cannot take counsel together. Most of them are confused in their thinking and inarticulate in spech. They may be cajoled by propagandists or coerced by recruiting officers, but it takes some doing, for their natural gravitation is all the other way. Probably the common people have never wanted war; they want it now less than ever and they are, in general, less easy to cajole and coerce than any previous generation in the history of the world. That much, at least, democracy has done for us. It has increased the drag which the war-makers must overcome before they can impart to any nation the maniacal momentum that carries it into war.

Even the cynicism which is sometimes mentioned as an unadmirable characteristic of our time has its value at this point. Those who are so deeply disillusioned and embittered with life that their hopes and their ideals lie together in shattered fragments around them are not easily persuaded that war is either the path to glory or the way to blessedness. Among all the things about which they are disillusioned, there is nothing about which their disillusionment is more complete than about war. For everyone who is cynical there are a dozen who are critical and who listen with a patient but persistent skepticism to those who sound the tocsin for the conflict. They have heard tocsins before, they will tell you. And who gets the profit this time? they will ask you. Is it cynical for them to believe that profiteers have more to do with making war than have patriots? Then such cynicism is a force that makes for peace. When the tocsin is sounded with all the gusty oratory that such occasions breed, this cynicism is the anti-tocsin.

Of course there is no virtue in this, or any, cynicism to solve the problems that endanger peace or to knit more closely the brotherly bonds that should bind the nations together. But it does make it harder to get men to fight.

There are other factors that make for peace. There is the well-known fact of mutual economic dependence. Talk as we will about keeping out of other people's quarrels, the nations all need to do business with each other and they can't do it when a war is in progress. There is the equally well-known fact of the crushing cost of war. The most truculent government in the world cannot but hesitate to embark upon an enterprise which will be fatally expensive if it loses and just as expensive if it wins. Above all, there is the fact that the great mass of the people—neither critical nor cynical but just sensible and friendly and with some ineradicable memories of twenty years ago—are so disinclined to war that it will take a tremendous amount of urging to get them into it.

One way of urging them in is to frighten them with the representation that war is inevitable. It is not. The first and simplest service that every friend of peace

can render to the cause it to resist that false suggestion and to base his own attitude upon the conviction that war, even in these dangerous days, is still as unnecessary as it is wicked.

The Corporative State

MUSSOLINI'S announced intention of doing away with the Italian chamber of deputies, replacing it with a national assembly of corporations, may be looked at in two ways. It may be regarded as simply a new phase in the struggle which the Italian dictator is waging to make Italy a dominant European power. As such, it gives evidence that the internal situation in Italy has il duce worried; a more comprehensive concentration of all forms of power within his hands is apparently required. Or the announcement may be taken as another step in the process by which certain ambitious political theories are being translated from the blueprint stage to the stage of actual governmental experiment. As such, this latest development within the fascist state should command the close attention of those in every nation who have an interest in improving the mechanisms by which public affairs are ordered.

There can be little doubt that the Mussolini who proclaimed his new constitutional program on March 23 was a dictator caught in a jam. Despite the recent sensational shift in the European situation, produced by Hitler's occupation of the Rhineland, with its immediate favorable effects (from the Italian viewpoint) on the Ethiopian campaign, the fascist dictator comprehends the danger of his position. No matter how quickly and satisfactorily the Ethiopian adventure may be wound up, it will be years before that conquest can be made to show a profit. In the meantime, Italy's internal economic life is in straits, and the approach of general European war—pronounced inevitable in Mussolini's speech—threatens a complete industrial collapse. Behind the perfervid oratory with which the new scheme of government has been announced can be seen a hard-pressed one-man ruler, determined to get the last reins of economic control into his own hands before the storm breaks and the wobbling Italian economic structure collapses.

Furthermore, close scrutiny of as much of the text of Mussolini's speech as has reached this country shows that there is considerable vagueness as to the actual method by which the drastic changes announced in the structure of the Italian state are to be brought into effect. How the new chamber of corporations is to be formed, and what its functions are to be after it has been formed, are left for later determination by the ground council of the fascist party—which is to say, by Mussolini. Moreover, the date for effecting this constitutional transformation is not specified; all that Mussolini has said is that "it is not distant, though it is tied to the victorious conclusion of the east African campaign and European political developments." This argues, certainly, that there is likely to be quite as much of a gap between announced principle and actual performance in the new Italian state as there has been at past stages in the development of the corporative principle. If it fits the desires of Mussolini, the whole thing may turn out to be simply another scheme on paper.

Nevertheless, this first appearance in the literature of international politics of a comprehensive plan for a corporative state is not without lasting significance in the history of government. Viewed from the perspective of the world outside Italy, it detracts little from the importance of this event to say that it is a product of desperation or that it is contrived mainly for show-window purposes. May not such facts rather argue that a scheme of government evolved under the stimulus of crisis, or to satisfy public demand for a plan of political action which holds out hope for the future, takes on added consequence for students of governmental theory? However much we may dislike the fact of Mussolini's dictatorship, we will be wise to give careful heed to the ideas and methods which emanate from that facile and determined mind.

In the light of the demands made on modern governments, Mussolini declares that the time has come to do away with the last semblance of the political parliament. This, to be sure, he has been doing by gradual steps ever since he achieved power almost fourteen years ago. A succession of laws for electoral reform long since reduced the chamber of deputies to impotence. Its membership chosen by the fascist grand council—which in turn has been the creature of the dictator—the deputies have had nothing to do but furnish a cheering section for il duce's speeches. Now this liquidation is to be finished; Italy is to know no more even the form of political representation. Since, as Rathenau said, in the modern world "economics is destiny," the organ of the state is to become frankly economic. The farcical notion that modern man has one set of interests which may be called political, and another set which may be called economic, is to be abandoned. In so far as the Italian public has any part in its own government, it is to exercise that part on the basis of its place in the economic organization of the state.

Mussolini has been pointing toward this goal ever since his formation of the "Federation of Fascist Syndical Corporations" in 1923. The process started there by binding together workers in organizations which, while dominated by the fascists, were also granted the only official status given labor bodies to deal with employers. In 1926 this process of integrating industry within the state was extended to organize employers as well as workers in a group of national confederations, each composed of two national syndicates, in which separate bodies were set up for employers and employes in the fields of manufacturing, commerce, banking, insurance, agriculture, maritime and air transport, and land travel. A separate syndicate included all professional workers and artists. These syndicates were given, at least in theory, full powers to regulate conditions within their own economic fields, it being always understood that the right to strike and the right to lockout had been abolished, and that the government had the final word.

With 1930 this development was given another push forward when Mussolini proclaimed the formation of the "National Council of Corporations." Twenty-two "corporations"—a concept closely analogous to that of the medieval guild—made up of the employers, technicians and workers in the nation's principal lines of production, were banded together to provide a national chamber in which economic policies could be settled. In theory, these corporations derived their membership from elections in the national syndicates, which in turn derived their membership from elections in provincial and interprovincial syndicates, which in turn derived their membership from elections in local syndicates. In practice, as might be expected, these "corporative" representatives have been handpicked by the fascist party, with final approval heading up in Mussolini functioning as minister of corporations.

It is this national council of corporations which Mussolini now proposes, with the addition of certain unspecified fascist party elements, to make the Italian parliament. Such a body, if it actually comes into being under the fascist dictatorship, will certainly have no greater than consultative functions, and is not likely to wield any more actual authority than has the chamber of deputies. Nevertheless, there is here clearly proposed an experiment in political organization which is not inherently dependent on a fascist dictatorship or any other form of government. So far as political theory is concerned, the corporative state might attempt to function quite as logically in response to the exercise of a democratic franchise in the local syndicates as in response to the will of a dictator.

One need by no means despair of democracy to admit the deficiencies of parliamentary government established on the basis of geographical representation. In his speech as chancellor of Oxford university a few years ago, Mr. Winston Churchill declared that it has become obvious that members of a house of commons elected to represent geographical constituencies are incapable of dealing with the economic problems which confront and fix the fate of modern states. To remedy the situation Mr. Churchill proposed that Britain establish a parallel parliament, composed of representatives of industrial interests and of economic research, to which should be given authority to pass on all matters pertaining to England's economic life.

The proposal was as romantic as have been many of Mr. Churchill's essays in political theory, for the idea that a line of demarcation can be drawn between the political and economic interests of a modern state is pure illusion. There is no illusion, however, in the idea that the modern state will function most efficiently to provide the goods of life for its people if it treats them not as identical units accidentally grouped within certain geographic limits, but as diversified members of specific productive processes. As a matter of fact, despite theory it is no longer possible for a modern government actually to function in terms of geographical representation. Where, as in the United States, the attempt to do so is kept up, it becomes necessary to surround the federal and state legislatures with lobbies whose business it is to represent the actual economic interests of the people. The abuses attached to lobbying largely result from the fact that the lobbyist has been forced to do by indirection, and sometimes furtively, what a realistic understanding of the nature of modern life would require that he do directly and in a representative capacity.

Of the three new forms of government to appear during the past twenty years, those in Russia and Italy show the greatest degree of awareness of these realities of modern life. It is no mere coincidence, therefore, that both are to be found feeling in the direction of representation in government on the basis of economic interest. For in both states, when the citizen exercises any influence whatever on the policies of his government, he does so not as an inhabitant of a geographical area, but as a fellow contributor to this, that or the other productive agency of society. As such, he has earned the right to vote; as such, he votes according to his own true interest. Such, at least, is the political theory. And it is a theory worth thinking about.

For purposes of constructive political study in this country, it is unfortunate that the idea of a soviet form of national organization should have become so linked with the government now in power in Russia, or that the idea of a corporative state should seem so inextricable from the fate of the present regime in Italy. Hosts of Americans are emotionally incapable of engaging in a sober discussion of these as political forms because of their present international connotations. As these words are written, The Christian Century is quite aware of the letters which will come flooding in reproaching us for having "gone fascist." Respectful mention of sovietism as a political method will bring other reproaches for having "gone communist." Yet neither soviet nor corporative state is necessarily communist or fascist. Both represent, on the contrary, a feeling after new methods of organization and action by which man, plunged into a technological society, can translate his democratic desires out of the frustrations of our present political processes into something better.

New Tunes for Old Hymns

EDITOR THE CHRISTIAN CENTURY:

SIR: If I had to allot awards for courage to civilians I should seriously consider the claim of the preacher who announces for the first time a new tune to an old hymn. With him must be grouped the writer of the tune and the editors of the hymnbook which adopts it. Brave men all! Of course, if it were not for Christianity they would be shot at sight, such are the angry passions which are stirred in men—may I add in you and me?—when we are invited to sing to "Kezia" a hymn which we had always sung to "Keren-Happuch."

But for Christianity, to repeat, that preacher would be doomed. You will not have forgotten the small boy who said, "Cats have nine lives, but they do not need them all in these days because of Christianity."

Hymn-tunes are not to be treated lightly. A common taste in tunes is a great help in the making of a united home. Estrangement may come through the introduction of a new tune, favored by the husband and disliked by the wife. Friendships have been strained through a difference of taste in this matter. New tunes have even divided a congregation into two parties. The difference is all the more serious because it deals with a matter which cannot be settled by argument. Assertion is met by counter-assertion. Assertion can only be strengthened by repetition in a louder tone. From *f* to *ff* to *fff* the voices rise. And with the rise in volume of sound there is a rising heat. And there may be an explosion.

Who can blame the man who keeps hymn and tune together? When we hear that old hymn to the old tune we are back again in earlier days among the old familiar faces. We remember how we stood around the piano on Sunday evening and sang that hymn; and some who sang are no longer with us. The hymn is charged with memories and as we sing it today there are undertones from the dim uncharted regions of the soul. And somehow the spell is broken when a strange tune is heard.

But there is another side. Others too are building their memories and they have other tunes which mean something to them, while the old familiar tune is nothing but a jingle in their ears. And if we consider the plain facts, we shall remember that there was a time when "Keren-Happuch" was new and there will come a time when "Kezia" will be old-fashioned. Only there must be some standard somewhere by means of which it can be proved in experience which is really the right tune for that old hymn, and we should not claim for ourselves a veto power.

Tradition, as Mr. Chesterton remarks, means "votes for grandfathers," but a vote in this matter ought not to be a veto.

Yours in an expansive mood,
QUINTUS QUIZ.

VERSE

For April's Sake

I MAY weep for the loaf or the love denied,
For the heart that flouted, the lips that lied,
But bitter my tears shall never be—
Because of the bloom on the wild plum tree.

Though the pæan that lifted my blithe young breast
Be stilled as the song in a winter nest,
I will bow my head and say, Amen,
For the sake of the cherry that blossoms again.

The song must cease and the sorrow pass
Like mist of breath on a mirrored glass,
And dust shall cover the eyes and brow—
But the bud will break on the apple bough!

MARY SINTON LEITCH.

As If At Dusk In Genesis

SUNDOWN and the aftermath . . .
On the sea a painted path—
Combers toppling in a blur,
Primrose, plum and lavender;
Under curves, shot with vermillion;
Spindrift, evanescent crimson.
Beach, the sanderlings have scrolled,
Violet and crumpled gold.
Clouds that whorl the evening star
Fragile as peach petals are.
Shadowy tilt of sea-gull wings,
Illumed with opal colorings . . .

Nightly, miracle like this—
As if at dusk in Genesis.

ETHEL ROMIG FULLER.

Kagawa

WE who worship by the candled altar,
We who walk where love and joy abide—
How pitiful must seem our adoration,
How frivolous our faith must seem beside
The faith of one who praised Thee in the horror
Of Kobe's slum, who with the human herd
Shared his thin rice, and bared his soul to anguish,
And preached Thy living word!

MILDRED WHITNEY STILLMAN.

Epitaph For An Agnostic

PETALS of roses growing here are bitter,
Where bergamot unfolds its pungent leaves;
The early frost wears a foreboding glitter;
On autumn nights the little screech owl grieves;
At dusk a guttural nighthawk's voice is heard
Entreating the slow dark, "Be kind, be kind."
Black frost and acrid plant and querulous bird
Are kindred to the lost uneasy mind
Of one beset by subtle fears, who knew
No strong staff, no bright shield, for whom no flame
Burned in the shuddering depths of night when blew
The winds of endless space. Read here one's name,
Carved in the cool impersonal face of stone,
Who walked forever lonely and alone.

LEONA AMES HILL.

The Friend

FOOLS, they call me their foeman, Death.
Oh, that their eyes might see
What lies beyond their dust-stopped breath—
Then would they worship me.

THOMAS CURTIS CLARK.

Man's Work and God's Work

By Henry Nelson Wieman

IT IS a Christian idea that God and man are co-workers; they are partners in every high enterprise of human welfare, including even the salvation of the soul. We are exhorted to "work out our own salvation," but reminded that it is "God who worketh in us both to will and to do of his good pleasure." This conception of partnership between God and man raises the question as to what part of the work is God's and what part is man's. Do both work in the same way or are their respective functions distinct though complementary? There is much confusion here, and we shall be repaid if we carefully examine the matter to determine what man does and what God does.

The distinction between organisms and mechanisms will help us. Man has all he can possibly do, and more, to provide the mechanisms that are needed for growth of organic connections. But he cannot make the organic connections themselves. They must grow. The sooner man finds that out, the less damage he will do and the more actual growth we shall have in the form of children growing to noble manhood, selves developing more richly, friendships deepening and multiplying, culture flowering. Man must make mechanisms and enjoy organisms. Capacity to appreciate organism is just as important as ability to construct mechanism. But man cannot make the organism.

Who Makes Beauty—God or Man?

Professor Calhoun, in discussion with me,[1] takes the example of Chartres cathedral to show that men can make the beauty of great art. Let us examine this. Beauty is certainly made up of organic connections. In respect to its organic character, I hold that it is the work of God always, and not of man. Calhoun claims that man can make it. He says in his vivid and beautiful way: "The stones were hewn to the builder's line . . . the stones thus hewn exemplify beauty, which they directly incarnate."

This is vividly and beautifully said, but not correctly said, unless one puts the right meaning into the words. To say that the stones themselves are beautiful apart from the culture to which they belong with all meanings, and apart from the personalities that were sensitized and informed by that culture, is to be guilty of "misplaced concreteness" and "false abstraction." The stones, apart from the meanings and the values given to them by some culture in which they play a part, are not beautiful.

The stones were hewn to the builder's line, true enough. The ordering and the hewing and the selecting of them were done with utmost care, and done by man. It all had to be just that way in order that beauty might shine upon them. They had to be built according to a plan which would make them fit into the culture, fit the meanings, the functions, the sensitivities of the total life in which they had their part. But the beauty was not in the stones merely. The beauty was an organic whole made up of meanings, sensitivities, functions, aspirations. All this was just as essential to the beauty as the plan by which the stones were put together. The men who put the stones together, and the man who planned the way they should be put together, never constructed the meanings, the functions, the sensitivities, the aspirations which entered into that perfect form of beauty. When the stones were put together in just that way, they reflected the light of beauty. Whence came this light? Did it come merely from the fact that this stone stood at this angle, and the other at such another angle? Did it come from the fact that the stones were hewn to the builder's line? No. It came from that total organic unity of meanings and sensitivities which grew in such a way that when the stones were correctly arranged, the beauty shone forth.

Beauty and Culture

There is no more beauty in the stones apart from the meanings and sensitivities of a culture than there is color in a rose apart from the sunlight which it selectively reflects. Really the color was in the sunlight. It only needed the rose petal to bring it out. The beauty was in the culture. It only needed the stones rightly hewn and ordered to bring it out. The men who put the stones there only ordered the stones in such a way as to catch the meanings of that culture and reflect them back in beauty to the human heart.

If Calhoun were right, mere technique apart from the noble meanings of a great culture would be sufficient to produce great beauty. But we know to our sorrow that such is not the case. Mere stones do not incarnate beauty, no matter how great the technical skill in hewing them to the builder's line. But the meanings, aspirations and sensitivities of a noble culture may be so organically related to those stones that beauty glows when they are rightly hewn.

Prerequisites of Growth

These meanings, sensitivities, aspirations are a growth. Men can contribute positively and constructively to their growth by providing needed conditions and by fending off or removing conditions inimical to this growth. But the growth itself man does not do, although he undergoes it. Great systems of thought, philosophic and scientific, like great works of art, must be the flowering of a growth. They cannot be constructed by men. Without a Plato and an Einstein certain insights might never have arisen. These individuals were a part of the necessary biological and psychological conditions and they had important work to do. But the innovating insights could never have come to them, and they could never have reared their systems, without a language carrying meanings which grew through the centuries, without mathematical symbols

[1] See R. L. Calhoun on "God as More than Mind," in *Christendom*, January, 1936.

which grew, without customs, traditions, sensitivities, attitudes—in a word, a culture made up of organic connections.

Who Makes Our Insights?

Man cannot make himself think of an innovating insight. All he can do is to provide conditions favorable to the emergence of a new basic proposition. When this comes to mind, he can work to discover all the implications which it carries. This basic proposition, with its implications, is a total organic system. It is an organism. It is already there when once the basic proposition is discovered. All men can do is to think it through. They cannot make it any different. Calhoun himself has some fine things to say about this very truth in his "God and the Common Life," I believe.

What we have been saying about the difference between the work of God and the work of man in the creation of beauty and truth can be otherwise expressed by saying that a man cannot think outside the culture which has shaped and fostered his mentality. One man can carry the best possibilities and implications of his culture to a far higher level than another. But the insights and the systems which make up our science, our philosophy and our art are given by God in the form of a culture that grows.

There is more work for man to do than he will ever do even though he should use to the utmost all the energy and all the time at his disposal. But over and above this work of man there is a working which makes us functional members one of another whether we will or no. Despite all the bitterness, all the hate, all the destructiveness, one of another, it is amazing when one studies the matter to find how closely we are bound together in mutual support and mutual enrichment. Yet we did not do it, and we do not do it, by our own purposive effort. The mere fact that we are talking animals knits us into a community. The fact that we are political animals makes us so. The fact that we are laughing animals does likewise, for laughter makes the whole world kin. So also are we united by the fact that we are artistic animals, for art is the way the rich flavors of concrete experience become sharable. The fact that we are thinking animals gives us oneness, for the abstract structures of thought give us identity of mind more completely than anything else. When two people think "two times two is four," they have in mind the same identical proposition. In matters less abstract, we cannot be so sure of this.

The Vocation of Man

Here, under God's leadership, we find our high vocation. What are we to live and die for? To what shall we devote all the powers and resources of personality and civilization at our command? Is it not plain how urgent and vastly important our work is? God forever strives in the might of his gentleness to rear by way of growth the richer and more precious values found in meaning, in community of minds, in beauty and truth, in love, and in a world so organically related to this growth of values that it is sensitively responsive to all the needs of this growth. Man cannot do this kind of work. But he can serve it. He can provide some of the mechanisms—stones hewn to the builder's line, right laws, just commissions, fair regulations, adjustments of many sorts, receptive attitudes.

The human mind was brought forth by this growth of organic connections which is the work of God, to function as one member in a great system of mutually sustaining parts. The mind of man was thus made by this growth to do a kind of work that cannot be done by any other agency. Therefore, if the human mind does not fulfil its function, God must halt. The growth must lag. Perhaps if man does not do the part for which he was made the whole enterprise of God on this planet may fail of fulfilment and go down. Then God will have to carry on elsewhere.

It may be, if the universe is truly running down according to the laws of entropy, the mind of man will find a way to reverse the process sufficiently to enable the growth of organic connections to go on indefinitely. Who knows? If man is sufficiently devoted, and lives close enough to the growth which God rears, and is receptive to the insights which God gives through growth, this halting or reversing of entropy may be the supreme mechanism devised by human mentality. This is only a speculation, to be sure. (When da Vinci speculated about mechanisms for flying, it must have seemed very funny.)

Work of Cosmic Import

Man has work to do of cosmic import. He is slow to see how high is his calling or, even when he knows it is high, he often thinks it is something else than that which it truly is. For a while he catches the vision and sees the shining path. Then he turns aside into dark ways and becomes lost in the shadows. When filled with zeal, he so commonly fails to see that he must serve God and not try to do the work of God.

The high calling of man is to serve by mechanisms the divine growth of organic connections which fulfils itself in growth of a planetary community in which the good of each is contributory to all and each is dowered with the total heritage of the race. Such a perfect community can only be approximated on this planet. How far we can go, God himself knows not. So much depends on man, and man, alas, so often fails his divine Partner!

But if God's way of working be so different from that of man (howbeit very intimately involved in all that man does) how can we form a picture of God? How can we form a concept that will enable us to grasp the reality of God? Obviously the concepts of mind and personality do not well apply to God, for minds and personalities are only able to make mechanisms, even though they themselves be organisms. How, then, shall we conceive of God?

We can certainly know a great deal about God, for this mystery of growth is very real, very close, and open to all our observations and experimentations. But the mystery and the depths and the looming majesty baffle us. I think we must simply accept that fact and cease trying to put the full being of God into the little capsule of our concepts. We must have concepts about God.

Yes, indeed, and the more the better providing they meet the tests of truth. But they should be concepts that enable us in our practical living to connect with God rather than such as tempt us to make any pretense to fathom God.

The Contemplation of God

We must learn to stand in contemplation before the incomprehensible fulness of God's being. To do that we must cast aside all rational statements of what God is, all theologies and philosophies about God, whether they be handed down in sacred tradition or newly devised. We must cast aside as so much chitter-chatter all ideals and objectives, all aspirations and values which the human heart can cherish in specific and knowable form, not because these are unimportant in themselves, but only because they are infinitesimal in importance as compared to the greatness of the full being of God. All programs and procedures, all specific purposes and strivings, all this frail and tangled mass of human bric-a-brac, we must cast aside in a little heap, while God looms above and beyond.

In such an hour one knows not *what* God is, for all knowing of what God is must be abstract, partial and subject to the bias and other limitations of the prevalent culture. He knows only there is an awful reality, so much richer than all his concepts, so much higher than the highest socially accepted ideals, so much more glorious than all the doctrines of all the ages, Christian or other, that all these shrivel to inconsequential littleness. All the formulated strivings of men, all the social causes we serve, all historic fulfilments, all these are a little heap of dust before God who stands in a vast "cloud of unknowing."

The danger of our day is that we shall become obsessed with that fragmentary portion of precious reality which is clearly envisioned by us. How can we be saved from fractional fanaticisms, these fears and hopes and hates and loyalties that are destructive of the larger good because they serve the little objective without regard to its place in the whole? How can we be saved from this demonic kind of religion? Only by a higher loyalty which enables us to see the molehill proportions of all our specific fears and hates and loves against the background of God's undisclosed majesty and goodness.

Mr. McClintock and His Tenants

By Renwick C. Kennedy

"THE Lord never made a 'possum without makin' a persimmon tree," said Mr. Yance McClintock.

"Meaning what?" asked his bookkeeper.

"Meanin' we always get along somehow."

"You got along well enough this year. You done fine. We cleared about $6,000. It's the best year we've had since 1928."

"Yes, it's been a good year, and I picked up more than that in cotton futures."

"You might say the Lord done well by you," the bookkeeper said, grinning.

"He helps them that help themselves. If all the niggers had paid out we'd have done better."

"You haven't lost anything. Take off the profit and the interest on the advances and you haven't lost a penny on a single nigger."

"Yes, but that profit and interest belong on there. I gave them credit and put out the goods to them."

"You did, and we charged them 25 per cent profit and 12 per cent interest. A bit steep I said to myself, though it's none of my business. But all I'm sayin' is that you didn't actually lose any money you put out in advances. It all come back."

"I know. I know. But keep those balances on the books. Maybe we'll get it next year."

* * *

Mr. William Lowndes Yancey McClintock, known to his friends as Yance, is the wealthiest man in the Alabama village of Yaupon. His property and investments are worth more than $100,000. He owns 3,000 acres of land, part of which is in cultivation, part in pasture and part idle or in forest. Thirty-five tenant families, most of them Negroes, live on his land and produce cotton and other crops. The tenant population of his plantations is about 200 men, women and children.

Mr. McClintock owns 400 head of cattle. He sells the calves and the culls every fall.

In the village McClintock's Bargain Store handles general merchandise and carries a large stock of goods. It sells to the general public at one set of prices and to the McClintock tenants at another that is much higher. The store also issues advances to other tenants beside those on the McClintock land, taking crop liens as security.

The McClintock home in Yaupon is the show place of the village. It is a modern house, not in the best of taste, revealing a combination of Sears-Roebuck, Spanish and Colonial influences. There are authentic pre-Confederate houses in the best southern tradition to be found in the community, but the McClintock house is invariably pointed out to the visitor as the triumph of architecture in Yaupon.

Mr. McClintock's wife is named Luella. She is a well-kept woman. She and Mr. McClintock are in the late forties. They have three children. The eldest, a daughter, is married. The two sons are attending a first-class country-club university. They are costing their father a great deal of money.

* * *

The McClintock family has always been well fed. In fact its relish of food is almost pathological. But there has always been an abundance of food for them

to eat. The two boys are fat young men. Mr. McClintock weighs 205 pounds and is only 5 feet 8 inches in height. The one great tragedy of Mrs. McClintock's life is that she weighs 175 pounds. The family taste runs to meats and rich pastries. There are usually two meats on the table and sometimes more. With a bountiful pantry and a full refrigerator and an excellent cook the McClintock meals are perfectly ravishing to every gourmet who is fortunate enough to sit down at the family table. Even so, the provision is so generous that more is left than is eaten. It is not to be wondered at that the two boys are stout, pudgy fellows, that Mrs. McClintock is as slender as a sack of mule-feed, and that Mr. McClintock looks like a swollen frog.

Excellent as is the fare at home, nothing delights Mr. McClintock so much as the opportunity to eat at a hotel or restaurant. His usual order at a restaurant is a $1.50 steak, which he likes half rare.

Eph is a tenant on Mr. McClintock's farm. He has a wife and eight children. Eph made his crop on an allowance of $3.50 a week during the working season. Part of this he spent for food and part for other things. Eph is not fat. His family is not fat. Everyone of them is lean and thin and hard. They are hard as bones. You would feel their bones if you put your hand on them. In the late winter there comes a time when you can almost see their bones.

Eph and his family are undernourished. They are too weak to be efficient workers in the early spring. Later on in the summer when the blackberries and plums and gardens and field crops have come in they fatten up a bit. For the major portion of the year Eph and his family live on the pellagra diet of corn bread, sorghum molasses and sweet potatoes. These are excellent foods but a faulty diet when one has nothing else. Even these are never very plentiful at Eph's house except just after harvest.

Eph has two small pigs that he and his family will eat in two weeks' time this winter. He also has a scrub cow. The cow is usually dry and a poor milker when fresh.

The boys trap a few rabbits in the winter and catch a few fish out of the creek. On most days of the year no meat is eaten at Eph's house.

Eph has never eaten a $1.50 steak in his life.

* * *

Mr. McClintock is the best dressed man in Yaupon. He dresses as if he were an important business man in Birmingham, or a prominent politician in Montgomery. His sons dress well. His wife is the most extravagant dresser of the whole family. In her struggle to disguise her hopelessly fat body she spends enough money to clothe a whole plantation of tenants.

On those Sunday mornings when Mr. McClintock goes to church he is a fashion plate in the flesh. His dark gray overcoat with fur collar cost $70. His rather flashy checked suit cost $40. His shoes are Florsheims for which he paid $10. His Stetson hat cost $10. An Arrow shirt, pale brown with a stripe $2.50, tie $1.50, imitation silk underwear $2.50, hose $1, eyeglasses $25, fountain pen $10, trick pencil $5, watch and chain $65, silk handkerchief $1. Total outfit $243.50. This estimate does not include hair cut, shave, shine and dry cleaning, nor the $30 which reposes in his wallet.

Mr. McClintock has three overcoats, six suits of clothes for winter wear and a dozen summer suits. He also has hunting and golfing clothes of the very best style and quality.

Sam Campbell is one of Mr. McClintock's tenants. Sam lives down on the river plantation where it does not matter how a man's clothes look. In the winter Sam wears all the clothes he has. Next to his skin is a ragged cotton union suit. Over this Sam wears two old cotton shirts, a new part woolen shirt, cotton overalls and overall jacket. When new Sam's clothing cost: union suit $1, cotton shirts 69 cents each, woolen shirt $1.39, overalls and jacket $1.95, hat $1.50, shoes $1.48. Total $8.70. But only Sam's woolen shirt is new.

Sam's children have to stay close by the fire during the winter. The two small children wear only cotton dresses and nothing more above or beneath. Sam's wife saves the infrequent flour and meal sacks to make clothes for the children.

Some of the McClintock tenants have better clothes than Sam, but a good many of them do not. Even the white clerks in Mr. McClintock's store who make $50 a month are not able to dress with elegance.

* * *

Mr. and Mrs. McClintock are very proud of their house. It cost $20,000. There are fourteen rooms in the house. Some of the rooms are furnished completely with antique pieces. Mrs. McClintock always enjoys showing her old furniture to visitors. She is not able to name its period and style but this detracts nothing from her pleasure. In 1925 she went to New Orleans and bought outright from an antique store enough furniture for four rooms. Since then she has picked up a few other pieces.

The house is provided with the usual modern equipment. There are telephones, radios, a piano, electric refrigeration, a heating system and a miscellaneous collection of electrical devices. No wonder Yaupon is proud of the McClintock house!

Even more than her old furniture Mrs. McClintock enjoys her rugs. The rugs, she says, cost $2,500, which is a very large amount for rugs in Yaupon.

Willie Gilmer is a tenant on Mr. McClintock's upland plantation. Willie and his family are not proud of their house though they like it well enough if only it did not leak. It is a two-room cabin with a dog-run between the rooms. There is a stick-and-mud chimney for each room. A door opens from the dog-run into each room and each has two wooden shutters for windows.

Willie has no cook-stove. His wife cooks on the open fire. There is an old iron bed in one room. The children sleep on a mattress on the floor. The mattress is made of feed sacks sewed together and stuffed with moss. Willie has three chairs with cowhide seats, two home-made tables and a few boxes with shelves nailed in them for his furniture. His cabin has never been painted. It is old. And it leaks.

Willie made four bales of cotton for Mr. McClintock the past year, besides other crops.

* * *

Mr. McClintock keeps two automobiles and trades them in for new ones every year. He sees football games every Saturday in the fall, sometimes driving his car several hundred miles to a game. He bets on the games and often loses. He plays golf regularly and always uses a $1 ball. Sometimes he loses several balls in an afternoon. He smokes $1 worth of good cigars daily.

Mr. McClintock is a leading member of the First Baptist church, attends frequently and pays $150 a year to the support of the church.

His tenants, too, are all members of the Baptist church.

What Is Japanese Fascism?

By H. Banta Murkland

FASCISM has many faces but there is always a family resemblance, even when the face is yellow. For this reason it is accurate enough to use the political shorthand of the day and call the unruly gentlemen of the Japanese army fascists. Nevertheless, there are a number of striking, if perhaps superficial, differences between the Japanese and other varieties of fascism, and if we picture the Japanese movement simply as the oriental manifestation of the German and Italian brand we are likely to end with a rather distorted conception. In its extreme nationalism, its hatred of democracy and its concern for the somewhat mystical interests of the state as a whole rather than those of any groups in the state, Japanese fascism follows the familiar pattern. But the active forces behind it and the specific details of policy and method are quite different.

Fascism Among the Generals

The most aggressive fascist force in Japan today is in the army, a fact which has not applied in other countries. The Italian army played no active part in the rise of Mussolini to power, and the German army, while it cooperates with Hitler for its own ends, appears to be one of the few important forces in the reich which has successfully resisted assimilation by the nazis. In Japan, on the contrary, the spearhead of fascism is to be found in the army. There are two military groups which may properly be called fascist. One is made up of younger officers, ranking from colonel down to lieutenant. They are naturally, being young, the more fanatic element in the movement, and it is from their ranks that the terrorist groups are drawn which are responsible for the frequent assassinations of those whom they regard as their enemies. They are not definitely organized, except in small groups, and their frequent outbursts are emotional and symbolic protests rather than serious attempts at revolt. They accomplish no direct object by their murders of ministers, but these killings serve to express their bitter hatred against the parliamentary forms which the ministers represent, and dramatize the issue between them for the benefit of the public.

The other fascist-militarist element in the army consists of a group of the higher officers, many of them generals, some of them even cabinet ministers. The outstanding example is General Sadao Araki, former minister of war. The ultimate objective of this group is not very different from that of the younger men, but they are less extreme in their approach. Being older, more responsible and more conservative, they do not indulge in the luxury of terrorism as an emotional release, nor do they openly approve of the tactics of their juniors. Nevertheless there is every indication that they do not in their hearts deeply disapprove of them. Consider, for example, the punishment meted out to the men involved in assassinations. They never make any effort to escape, and base their defenses solely on their patriotic motives. Yet their penalties are usually incredibly light, considering the nature of their crimes.

As a result of the series of trials held in 1934, covering the assassinations of Premiers Hamaguchi and Inukai, former Finance Minister Inouye and the great industrialist Baron Dan, only one death sentence was imposed, and that was later commuted to life imprisonment at the time of the amnesty declared in connection with the birth of the crown prince. Of the other army and navy officers and civilians involved, eleven army cadets were sentenced by a military court-martial to four years' imprisonment each; two naval officers were given fifteen years each, one thirteen years, three ten years and four received suspended sentences; other sentences ranged from three and a half to twelve years, with three of the actual assassins getting life imprisonment. Most of these sentences were reduced in the amnesty. Even these sentences were considered unduly harsh by the young officers and there was considerable grumbling against the high command for daring to bring the assassins to trial at all.

Civilian Fascists

The more cautious fascist members of the upper ranks of the army not only show their sympathy with the aims of the terrorists by their tender handling of them, but they are not above making use of them as a threat. The tendency of the young men to get out of hand is a very good indirect argument in favor of the strengthening of the power of their superiors. However different may be the methods of the lower and higher officers of the army, it is hardly to be doubted that those of fascist tendency—which of course does not include all the officers—are brothers under the skin.

Such civilian fascist organizations as exist in Japan are strictly subordinate to the military. One reason for this is to be found in the fact that instead of one large fascist party there are literally hundreds of small groups among whom there is no effective unity. The most important of these groups is the Society of Reservists, which takes in some 3,000,000 ex-soldiers and indirectly influences almost as many non-soldiers. This group is of course particularly susceptible to military influence.

Fascism's Aims in Japan

Of the civilian organizations the Kokuhonsha is outstanding both because of its size and because its membership includes landed proprietors, business men, government officials and other representatives of the higher social classes. It would be impossible even to list the other societies of this sort. Nor can a reasonable estimate be made of their numerical strength because of the way in which they overlap. Of course, few if any of these organizations are avowedly fascist, but their reactionary, militaristic character is so marked that only the label is missing. Ultimately their objectives are about the same as those of the fascists in the army.

The aims of the Japanese militarists are, like those of most fascist groups, rather vague in detail but unmistakable in their general tendency. The movement has a highly idealistic base, going back to the old, preindustrial Japan for its inspiration. The traditional position of the emperor is an important element in it. To the people of Japan the emperor is more than the head of the state; he is an object of religious veneration, a spiritual rather than a political institution. Family and reverence for ancestors play a large part in the Japanese scheme of things, and the emperor, whose ancestry is traced back in an unbroken line of descent for two thousand years, and ultimately, in the popular belief, to the sun goddess, serves as the symbol of the family unity of the whole nation. "In this system," says T. A. Bisson, "every Japanese family considers itself an offshoot or branch family, in direct line of descent from the ancestors of the emperor himself."

The 'Imperial Idea'

This is of course a strictly feudal concept, which tends to break down under the conditions of a modern capitalistic nation, and it is to this feudal relationship that the fascist-militarists seek to return. They would reestablish the emperor as the sole source of power, with the army as the instrument through which his power is exercised. Modern politicians and business men, according to this view, are working for their own selfish ends rather than for those of the nation as a whole. The soldiers see the army, the inheritor of the old samurai tradition, as the only disinterested force in modern Japan, and hence the only one fit to lead the nation, to subordinate the interests of groups to those of the state as a whole, and to take the foremost place in the spreading of the "imperial idea."

This "imperial idea" calls for the creation of a great Japanese empire in eastern Asia, the 1931 invasion of Manchuria being a perfect example of the idea in action. It is anti-foreign in all respects, since the Japanese empire can expand only at the expense of foreign nations and at the same time the western world symbolizes the whole system of democracy and industrialization against which the fascists of Nippon are reacting. They see clearly that if they continue their aggressive policy they will sooner or later have to fight the soviet union and perhaps the United States as well, so that preparation for these wars is a necessary part of their program. This is the main content of fascist foreign policy.

At home, the fascist program is directed against the two institutions which particularly differentiate the new Japan from the old: political democracy and industrialism or capitalism. They are most bitter against democracy. When the political parties are riding highest in Japan, the objects for which the fascists are striving are least considered. The administration which held office from 1929 to 1931, under Premier Hamaguchi, represented the highest point ever attained by democracy in Japan. It cooperated with the League of Nations, worked for disarmament and for friendly assistance to China rather than the ruthless domination which the militarists seek in that country. It stood for democracy at home and pacifism and international cooperation abroad. The fact that the premier and foreign minister of this regime both died at the hands of assassins, and that the invasion of Manchuria was the aftermath of their rule, is clear enough evidence of what the fascists think of this attitude. Most of the ills which, in the fascist view, affect Japan are traced by them to the fact that there is some measure of democracy in the country, and they are consequently determined that an end must be put to this alien form of government.

Attack on Capitalism

The relations between the political parties and big business are perhaps closer in Japan than anywhere else in the world. For this and other reasons capitalism shares with democracy the hatred of the militarists. But the fact that the technique of modern industry is necessary to the country's military strength under modern conditions tends to modify the anti-capitalistic zeal of the soldiers. Where they would sweep away every vestige of parliamentarism, they want only to control, not to abolish capitalism. Their program for the military control of industry amounts to a sort of state socialism, which would not necessarily destroy the profits of the entrepreneurs but would subordinate profits to military and imperial needs. The present economic situation in Manchukuo, where the army is completely in the saddle but industry can make profits as long as the making of them does not interfere with army objectives, is a good example of what they would do. This, it should be noted, is the attitude of the higher officers in the army. Many of the younger extremists appear to be just as bitter against capitalism as against democracy and quite prepared to kill the industrial goose that lays the iron eggs on which a modern army lives.

The most pressing economic problem in Japan today

is that of the smaller landowners and tenant farmers, who because of the low prices of rice and silk and the terrific burden of taxation which they bear are in desperate straits. Something must be done for this class, and the fascists have large but rather vague plans for aiding them. The final item in the social program of the fascist-militarists is their bitter determination to stamp out the growth of any kind of working-class radicalism.

The class relationships of the Japanese fascists are fairly obvious from this program. The young army officers who are the leaders come in large part from the families of small landowners and the middle class in the cities. Fascist sentiment, particularly in its anti-capitalistic aspects, is spread in this way among the landowners and the lower middle class generally. There is also an element of the working class which has accepted the "socialism" of the army at its face value and has turned to it rather than to the strictly proletarian parties.

Big Business Hesitates

The most important group of all, the large landowners, industrialists and financiers, are not yet definitely committed. While the "socialistic" part of German national socialism is pure camouflage for propaganda purposes there is a certain amount of sincerity in the socialism of the Japanese army officers. In addition to the idealistic element in Japanese fascism which is thoroughly in earnest in its attacks on the bankers and industrialists, even the leaders of the movement, as their platform suggests, are far from complete acceptance of them. Their mutual dependence, however, leads to a certain amount of cooperation between them. At the moment the fascist leaders in the army are willing to use the capitalists and even to compromise with them to some extent, provided they keep the upper hand themselves, while the industrialists, although they do not relish military dominance, appear to see in fascism a possible later alternative to the still greater evil of social revolution.

However great or small may be the strength of Japanese fascist-militarism the very fact of its existence suggests that economic and political conditions must be of a sort to nourish it. Large scale reaction like this exists only when there is something against which to react. This is true of Japan. The party system is in a state of virtual collapse. Democratic institutions did not grow out of the Japanese character but were grafted on, with the result that they have never worked particularly well. Party labels are meaningless. Japanese politics is unbelievably corrupt; the smooth working of democracy is hampered by the vestiges of feudalism which still remain. It seemed for a time as if, in spite of these handicaps, some measure of success might be achieved, but the impact of the depression was too much for an already shaky structure.

The fight between democracy and reaction—call it militarism, neo-feudalism or fascism—is not a new one in Japan. It began with the promulgation of the constitution in 1889 and has continued ever since. Sometimes one tendency seems to be winning, sometimes another, but until one side or the other wins a definite and final triumph the battle will go on, for a country cannot exist indefinitely half feudal and half modern.

No Cooperative for Us!

By A. V. Montier

WE have decided not to start a cooperative. For six weeks we have met on Thursday evenings and discussed the possibilities of forming a consumers' cooperative, but we are giving it up. All of us want a cooperative in the town. We are sold on the idea. Moreover, among us are pastmasters of the art of community organization. With justifiable pride I can point to a service club, a chamber of commerce, a community theater guild, a municipal concert course, a community chest drive and a Y.M.C.A.—all organized by some member of our group. But a consumers' cooperative is too much for us. We have decided to let it alone.

The truth is, we are afraid. None of us wishes to be known as the president of such a group, or the secretary, and least of all as the purchasing agent.

The Fear of Business

Our group includes three ministers, the headmaster of a private school, the superintendent of the public school system of our town, the principal of the high school, a teacher of history, an engineer and two lawyers. All of us are young, under thirty-five years; and all are rather successful in our chosen professions. But none of us are so secure in our jobs that we dare antagonize the business men of our town.

We first learned of the consumers' cooperative movement when, as members of a discussion club, we listened to one of our number read a paper on the subject. It is our custom to take turns preparing and reading papers on subjects of general interest, and consumers' cooperation was for us, at first, just another thing to discuss. Then something about it stirred us to a more lively discussion than we usually had, and our pipes and cigars went out while we quizzed the speaker for more details. We concluded that in consumers' cooperatives we had found the solution of the economic breakdown of our country. Then one of the ministers of our group told us that he had read of the work that had been done in Japan by a leader who had made the organization of cooperatives an integral part of his plan of Christian leadership. So we drafted him to prepare the next paper for our club. Thus we came to know of Kagawa.

But Kagawa doesn't help us any. It seems that he burned all his economic bridges behind him and went to the slums to organize cooperatives. Having foresworn all economic privileges, he was free from economic threat. Not so with us; we are owners of electrical refrigerators and motor cars, our wives belong to the best bridge clubs, and we all have children. We definitely do not want to go to the slums.

The local merchants are our jinx. Why didn't the fellow who thought of the cooperative scheme think

of a way to make the local merchants like it? For though the cooperative is good for the consumer, it is death for the old-time merchant. Now these local merchants are the clients of the lawyers in our club. Some of them are members of the school board. Others are members of the executive boards of the churches which hire and fire our three ministers. So our group of cooperative minded friends must cherish the interests of our local merchants for they control our jobs.

You see now why we can't go on with this cooperative business. We really would like to try our hands at it. The idea is a good one, and we like the fun of organizing things. But this is too risky! We have already stood out against the teachers' oath law. We have made speeches against professional patriotism and excessive militarism. We have collected signatures for peace petitions; we have worked for the child labor amendment; we always speak up for the cause of Margaret Sanger. For these causes we have been at least minor prophets, and because of them we have been characterized as reds by the more conservative people of our community. It rather pleased us to be called reds by the old fogies for it gave us the exciting assurance that we were still liberals.

But we know the length of our rope. We know that we can go just so far in displeasing our patrons, but no farther. Our protests, our vaunted liberalism, have been but minor raids upon the economic system. The espousal of cooperative consumers' organizations is a direct attack, and we are not the men who are going to make it. We would be willing to draw the battle maps, but we are unwilling to charge the ramparts of the economic enemy. When consumers' cooperatives are safe, we will be glad to offer our experience as organizers. Until then, we shall enjoy our talk and our cigars at our discussion club.

Next week we are scheduled to hear a paper on Voltaire. A stimulating man, Voltaire.

BOOKS

The Goals of Religion

VARIETIES OF AMERICAN RELIGION. *Edited by Charles S. Braden. Willett, Clark & Company, $2.00.*

A FRENCH critic commented satirically on America as a country with two hundred religions and only one sauce, and it has become conventional for American writers to admit the charge that in this country religion has gone farther than elsewhere in raveling out into its component strands. All this is statistically true. We do have about two hundred listed sects. But if we have as many sects as all the rest of the world put together, it is partly because we have offered asylum to people of all sects from all the world and partly because we have on principle refrained from putting obstacles in the way of independent religious organizations. It is a pity that sectarian divisiveness has gone so far, but these two reasons for the multiplicity of sects in America are nothing to be ashamed of.

In assembling the materials for this book Professor Braden has not had in mind primarily the conventional divisions which appear in the census of religious bodies but rather the great types of religious thought and attitude which in many cases cut across the lines of denominational organization. It is rather interesting to note that only three or four of the seventeen divisions here listed and represented by their own spokesmen are specifically American. The section included within the pale of more or less traditional Christianity includes fundamentalism, orthodox Protestantism, liberal Protestantism, radical Protestantism, sacramentarianism, Barthianism and Roman Catholicism. A second group includes several modern movements most of which are rather distinctively American: Mormonism, Unity, Christian Science, Humanism, Spiritualism and Theosophy. Judaism is treated under three heads—orthodox, national and reform.

Each of these seventeen types of religion is here interpreted and expounded by a spokesman who has a right to be considered a competent representative of it. For example, W. B. Riley writes on fundamentalism and Father F. J. Sheen on Roman Catholicism. The exponent of Mormonism is one of the "twelve apostles," Unity is explained by the founder of the organization, and Christian Science is represented by one of the most eminent of that system's authorized teachers. The choice of spokesmen for the three grades of Protestantism other than fundamentalism—and indeed the analysis of Protestantism into these three grades—was a matter allowing some freedom for editorial judgment. Here the lines are not sharply drawn and a great many Protestant ministers would either decline to be classified or be in doubt as to where they belong.

A specific purpose was in the mind of the editor beyond that of furnishing general exposition of these several types of religious thought. That purpose was to present statements of the goal of religion as conceived by these various groups. It might be said that the contributors were asked primarily to answer two questions: What is salvation? What must men do to be saved? In answering these they have of necessity given brief but comprehensive expositions of the systems of religious thought which they represent. Such a volume, intelligently edited as this is and containing the statements of unquestionably qualified representatives of the principal types of religious thought now held in America, is of the utmost value both to open-minded seekers of truth for their own souls' health and to students of the current history of religion.

W. E. GARRISON.

Books in Brief

SNOW COVERED WAGONS: *A Pioneer Epic—The Donner Party Expedition, 1846-1847. By Julia Cooley Altrocchi. The Macmillan Company, $2.50.*

Perhaps it was the great success of "John Brown's Body" that suggested to Mrs. Altrocchi the form of her poem, an American epic of somewhat irregular and varied meters with lyrical interludes. But whatever the source of the suggestion, her inspiration was her own. The tragic tale of the Donner expedition, which started in high hope at Springfield, Illinois, and ended in dire disaster in the high Sierras at the place still called Donner's Lake—upon which air passengers between San Francisco and Salt Lake City may look down—is one of the great American stories of heroic endeavor and hardship in the winning of the west. The author has not only an adequate knowledge of the facts gathered by careful research but also a

true feeling for the dramatic quality of the events and for the whole pageant of westward expansion of which they formed one episode. All this she puts into verse which in its normal flow is good and in its best passages is distinguished.

OBITER SCRIPTA: LECTURES, ESSAYS AND REVIEWS. *By George Santayana. Charles Scribner's Sons, $2.50.*

A volume of essays by Santayana would command any thoughtful reader's attention even if the author's name were not temporarily in the literary headlines by reason of the great and deserved popularity of "The Last Puritan." The present volume contains no new material but is a collection of papers and addresses on various philosophical subjects that have been published in periodicals at various times during the past thirty years. As most of these are now inaccessible and all of them have permanent value it is well to have them collected and preserved. Besides having value for philosophical thinkers, they have sparkle and beauty for anyone who can read good writing appreciatively.

THE HERITAGE OF THE QUEST. *By Gertrude Venetta Cope. Marshall Jones, $2.00.*

This lofty and lyrical tale means so well that it is a pity not to be able to speak in praise of it. It tries to be in the vein of van Dyke's "The Lost Word" or "The Other Wise Man," or perhaps of Ruskin's "King of the Golden River." But it never quite arrives. It was necessary recently to say something similar of Edmund A. Walsh's "The Woodcarver of Tyrol." (Or if it was not said, it can be considered as said now.) The story with a high spiritual message is a perfectly legitimate type of fiction in this reviewer's opinion, but the message must be intelligible and the form must be art. Pseudo-antique phraseology, in this case as in most others, is rather a hindrance than a help.

BEFORE THE BRAVE. *By Kenneth Patchen. Random House, $2.00.*

Patchen is a youth of twenty-five who, both before and after his one year in Meiklejohn's experimental college at Wisconsin, has earned his living by a wide variety of jobs—steel mill worker, farmhand, janitor and a dozen more. With raucous energy he shouts the battlecry of revolution. His is the poetry of proletarian protest, if this is poetry at all:

> it takes a hell
> of a lot more than you've got to stop what's
> going on deep inside us when it starts out
> when it starts wheels going worlds growing
> and any man can live on earth when we're through with it.

The Red Woman, with "the Kremlin lamps of her eyes," is "dream's image made real . . . the timeless bride of all our loving." The author can scarcely hope that many of the downtrodden and the dispossessed for whom he speaks will pay two dollars for his book. The very fact that it is published and put on the market, like any capitalist book, implies some faith that those who are comfortable in the society that he and his comrades propose to destroy will spend money to hear him tell what is going to happen to them. They might do worse. They will get nothing of literary worth for their two dollars—even though the New York Times and Scribner's and Harper's have published some of Patchen's stuff—but they will feel a great wind blowing.

CORRESPONDENCE

Quakers and the Slave Trade

EDITOR THE CHRISTIAN CENTURY:

SIR: Deep appreciation for your review of "Fire of Life," by Henry Wood Nevinson, in a recent issue. Permit me, however, to make one or two brief corrections.

The slave trade Nevinson exposed was from Portuguese *West* Africa, from Angola to the islands of Sao Thome and Principe. Resident in Angola for ten years, it was our honor and pleasure to entertain H. W. N.

The cocoa plantations on the islands to which the slaves were shipped were owned, not by British, but by Portuguese companies. Cadburys of Bourriville sent Joseph Burtt (the excellent Quaker at whose marriage we were both guests) to investigate. But William Cadbury himself came out later and with this writer went into the interior. All honor to the great British firms like the Frys, the Cadburys and the Rowntrees, whose hands were clean in the matter.

These facts are all recorded in the three volumes of "Changes and Chances." Not only is H. W. N. one of the greatest living knights of liberty, but his books, all of which face me as I write, will live, and grow, and fertilize the thoughts of those yet to come.

Portland, Oregon. JOHN W. LETHABY.

Believe It Or Not

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 19 there appeared a letter, "Lights and Organs," by E. M. Conover of New York city. I agree with Mr. Conover concerning the lighting of churches, but differ from that section of his letter regarding electric organs. Since the Hammond has come before the public I have demonstrated it a great many times, and I can see and hear perfectly the vast difference of tone between it and a genuine pipe organ. As the Hammond was demonstrated repeatedly in churches here, it might be of interest to you and your readers to learn some of the astounding effects it had on congregations in Scottsbluff. At the service in the First Methodist Episcopal church, two women were made very ill from its distorted tones, and at a large German church here three people actually fainted. Only yesterday I was told that one of the women, who remained unconscious for more than twenty-four hours, has not fully recovered yet. These are facts told me by Dr. Wyerns who attended the three people thus afflicted; he told me that the tone, when played as it was at this church, caused a hysteria from which fainting resulted. These facts were also given to me by the members of the church and their pastor.

Scottsbluff, Neb. H. C. BISHOP.

Military Training at M.I.T.

EDITOR THE CHRISTIAN CENTURY:

SIR: As one who has recently been a subscriber to The Christian Century and who has a high regard for the fair-mindedness and the scholarly and social leadership of its editorial policy, I beg leave to submit the following comments on the article "Conscience or College Degree?" by the Rev. Alfred Schmalz in the March 11 issue.

I appreciate the considerate and fair-minded way in which Rev. Mr. Schmalz has presented his case for the conscientious objector to military training. I would, however, call attention to one portion of his article which is completely in error and gives an unfair picture of the Massachusetts institute of technology. I refer to the paragraph:

> To M.I.T. military training is the subject supreme. It stands in a class by itself, the most important item in the engineer's education. Nothing else is quite so essential. Writing in the Tech Engineering News, Mr. Vannevar Bush, vice-president of M.I.T., said, with reference to the varied curricula opportunities which the institute offers for students of special in-

terests: "There is a provision whereby those who have special interests may find even greater freedom and pursue courses of study which may for one reason or other be of peculiar interest or attraction. This can come about in two ways. Heads of departments may make substitutions, and are glad to do so in the case of any student who has good records and a clear-cut objective, so that he may include in his course subjects not 'in the regular program, but for which he has a particular bent, omitting other parts which are of lesser interest to him.'" Arnold is an honor student. He can substitute courses in other fields. But military science? Never! No one, despite his "special interests," is permitted to substitute another course for R.O.T.C. —that is, if he wants a degree.

The statements made by Rev. Mr. Schmalz in this paragraph are entirely wrong, and he has apparently not understood the statement quoted from my colleague, Dean Bush, perhaps through failure to consider the context which is not quoted. The freedom of choice referred to by Dean Bush is in respect to the highly specialized subjects of the upper years, not the basic courses of the first two years. Far from treating military training as a subject "in a class by itself, the most important item of the engineer's education," it is treated on exactly the same basis as all the other subjects in the curriculum of the first two years, including two years each of mathematics, physics, English and history, and one year each of chemistry, economics, physical training, drawing and descriptive geometry. From any one of these, just as from military science, a student can be excused only for good and special reasons, and if excused, he becomes a special student ineligible for a degree. In addition to these subjects, there are many others which become requisite as soon as the student selects the general or particular field in which he proposes to specialize. These statements apply to all students except those in the field of architecture, where the same statements apply in principle but with a somewhat different group of required subjects.

I think it will be generally conceded that the desirability of student military training is a matter of judgment in which there may be an honest difference of opinion among groups which are equally opposed to war. It is not without significance that when this last question came officially before us about three years ago, and after a rather exhaustive consideration, a unanimous recommendation for continuation of our compulsory military science program was submitted to the faculty by the student-faculty curriculum committee. This is composed of six students elected by the student body and six members of the faculty appointed by the president for the purpose of considering questions of student concern in the curriculum and conduct of courses. This recommendation was followed by unanimous similar action by our faculty at one of its most largely attended meetings. Then final unanimous action was taken by the executive committee of the corporation. These groups represent a great variety of religious, political and social points of view, but they have studied the operation of our course in military science and are convinced that it does *not* develop a militaristic spirit and that it is *less* militaristic than alternative methods of securing the degree of preparedness which the nation at present insists upon. To a multitude of people who know what some of these alternatives may be, the establishment of the R.O.T. system was looked upon as an enormous step toward the safeguarding of peace and liberty, and the authorities of the Massachusetts institute of technology have considered their support of this program to be a proper civic responsibility.

We must, of course, recognize the existence of conscientious objectors. However, our required course in military science is no more an act of warfare than is the study of comparative religion in the theological school an act of atheism or idolatry. The participation in this course involves the student in no greater obligation to bear arms in case of war than applies in the case of any citizen. Furthermore, there are several hundred other good schools of architecture, science or engineering throughout the country, most of which do not require military training. Any student who objects to our requirement in this respect is at liberty to attend any other school. We do not compel any person to study military science but we only say that if a student chooses to enroll in our particular institution, he must fulfill our particular requirements for a degree.

This was clearly understood and agreed to by Mr. Kenneth Arnold, about whom Rev. Mr. Schmalz's article is built. M.I.T. took no action depriving him of a degree. It simply granted him the privilege at his request of enrolling as a special student in accordance with a provision of long standing in our regulations, adopted in special consideration of possible cases like his. This is the first time that the privilege has been requested by a student during the six years of my connection with the institution.

As showing that the M.I.T. faculty is not alone in its convictions, I quote from the first one of the five letters which have been received as the result of Rev. Mr. Schmalz's invitation to readers of his article to write directly to me on the subject: "Have just read the article in Christian Century of March 11 in reference to Mr. Kenneth Arnold. . . . Congratulate you and your board in being firm in this matter and you have the backing of many thoughtful people who do not express themselves."

In the interest of a fair, accurate and reasonably complete statement of the situation, I would request that you publish this letter.

Massachusetts Institute of Technology, Cambridge, Mass. KARL T. COMPTON, President.

Liberalism At No Crisis

EDITOR THE CHRISTIAN CENTURY:

SIR: If Harry F. Ward changed the name of his pet organization to the American League against war, fascism and communism, it would be better supported and more useful. I have read some of the literature of the league and it, as also Professor Ward's writings in The Christian Century, lays him open to the suspicion of subversive propaganda. Instead of writing in a nebulous tone as regards "radicalism," I wish he would come out in the open and say just what he thinks; then we would know how to take him.

Liberalism and conservatism have long histories, whereas fascism and present-day types of communism are passing phases in politics, like modernism and fundamentalism in religion. Liberalism will probably witness the passing of all four of them. After all, what occasion is there for a conservative to become a reactionary or a liberal to become a radical? In so far as the American scene has been changed in governmental affairs, it has been by the very gradual adoption of the non-political-party type of constructive socialism. Liberalism is not at all necessarily "at the crisis."

Santa Ana, Calif. THOMAS S. BLAIR.

What Did Dr. Bell Say?

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Canon Bernard I. Bell, in the issue of March 25, astonished me. Dr. Bell has a conveniently short memory, much more so than a great many of his fellow churchmen. Dr. Bell's remarks at the dinner of the "Sixth Catholic Congress" in Philadelphia in October 1933, caused quite a commotion not only among the Anglo-catholics but also throughout the church. There are many Episcopalians who were there who still remember only too well what he said.

I have before me a clipping from the New York Times of October 27, 1933, headed "Philadelphia, Oct. 26." Speaking of the "Sixth Catholic Congress of the Episcopal Church," the article says: "The governing body and two bishops of the congress repudiated today the assertion made by an Episcopal canon last night that the goal of the movement was reunion with Rome under the spiritual authority of the pope. The Rev. Dr. Bernard Iddings Bell, preaching canon of the cathedral of Providence, R. I., had declared at a dinner last night that eventual union would be achieved. . . ." Then follows an account of the public repudiation of Dr. Bell's statement by Bishop Stewart of Chicago, Bishop Ivins of Milwaukee, and by the chairman and members of the congress committee.

I also have before me a clipping from the Philadelphia Inquirer of October 27, 1933, concerning an evening speech made by Bishop Manning, which says: "Dr. Manning's address concluded the congress . . . which in so far as yesterday's events were concerned was

otherwise marked by the virtual repudiation by congress leaders of an assertion previously made that the eventual goal of the Catholic movement in the Anglican and Episcopal communions is reunion with Rome under the spiritual authority of the Roman pontiff. On Wednesday evening at the congress dinner . . . Dr. Bernard Iddings Bell . . . asserted that eventual union . . . would be achieved under the authority of 'him who sits in Peter's seat, the bishop of bishops, the bishop of Rome.' "

This same paper says that the congress committee's formal repudiation read: "The congress committee had scrutinized the papers to be delivered before the sessions of the congress. . . . The speeches at the dinner we had supposed would be extemporary and the committee, therefore, is in no way responsible for anything which may have been said at the dinner, does not endorse any statement made nor any position assumed." "The entire matter," says the Inquirer, "congress officials asserted had been due to the unexpected and unanticipated expression of a personal conviction by an individual Episcopalian clergyman."

It is good of Dr. Bell to offer me his "charity." This is a matter of facts, not of charity.

Poughkeepsie, N. Y. EVELYN A. CUMMINS.

Help for Imprisoned C. O.'s

EDITOR THE CHRISTIAN CENTURY:

SIR: In these days of armed crisis when the deadly military time tables are again being prepared, may we bring to the attention of your readers the fate of some hundred or more young men who are resisting the encroachment of militarism on civilian life? We refer to the war resisters imprisoned in over a dozen countries of Europe for refusal to do their military service. They are giving their lives for this cause of peace, often with no hope of ever regaining their liberty. There is much which can be done to strengthen and support them.

For instance, after seven years' effort, the War Resisters' international has been successful in obtaining the release of a Frenchman who had been exiled for this reason for 19 years in French Guiana. A quotation from a letter written just after his release will perhaps indicate better than anything the spirit in which these men are serving the world: "After having been cut off from the world of living men during 19 years of exile for having resisted war; after having suffered numberless tortures more frightful than death; I have refused to allow hate to enter my heart, having retained in the midst of all these perils, the Ideal of Peace and love of one's fellow men."

Further information will gladly be given and financial help from your readers will be very gratefully welcomed and should be sent either to the War Resisters' International, 11 Abbey Road, Enfield, Middlesex, England, or to the Fellowship of Reconciliation, 2929 Broadway, New York city, which will forward gifts. They should be designated, War Resisters Fund.

New York, N. Y. HARRY EMERSON FOSDICK, and ten others.

Both Sides Gain

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your correspondents on page 468 says that one party may be said to profit at the expense of the other in every transaction. This is miserable economics and atrocious ethics. Such thoughts and words have bred many of the chief evils of our present business world.

When I buy a nickel's worth of matches at Bruce's store, the matches are worth more to me than the nickel, or I wouldn't take the trouble to go and make the trade; and the nickel is worth more to Bruce than the matches, or he wouldn't put his time and money into keeping and selling them. So we both get a profit in that trade; and even if I get a bigger profit than Bruce, as I guess I do, I have not made it at Bruce's expense.

Therefore it is possible for both sides to profit at once; and I believe it is ordinary. I know there are on the market too many unwholesome articles, such as whisky, and adulterated articles, such as newspapers, and over-priced articles, such as coffins; there are also prices beaten down too low—inquire of the farmers. But I believe that in most of the business that is done both sides gain. A dollar's worth of sugar is good sugar, in spite of the tiny amount of bluing that makes its whiteness more dazzling, and is worth a dollar to me; and if the tariff makes its price unduly high, I understand that this tariff is imposed not at the behest of those who supply most of our sugar, who would be glad to be allowed to supply still more at a lower price, but at the behest of those who constitute only a minor part of the sugar business after all.

Ballard Vale, Mass. STEVEN T. BYINGTON.

The Question Box

How would you define the statement made by Paul in Galatians 2:20, "The life I now live in the flesh I live by the faith of the Son of God"? What was this faith that Paul meant? What did it include? F. A. S., Sterling, Ill.

THE text to which you refer is to be defined by the other passages in which the word "faith" is used in the New Testament. There is, for example, such an expression as "the faith of Jesus" (Rev. 14:12) which denotes both the personal faith which Jesus had, in God, in the Scriptures, in mankind, and in the moral order of the universe, and as well the faith of his followers in him as Lord and Savior. Similar is the meaning of the word in the passage you name, i.e., faith which characterized Jesus in his personal experience, and the faith which rests on him as its object and assurance. In the same manner "faith toward our Lord Jesus Christ" is spoken of by Paul (Acts 20:21).

Then faith is used in the sense of the gospel system as a whole, as in the passages "obedient to the faith" (Acts 6:7); "one faith" (Eph. 4:5); "I have kept the faith" (2 Tim. 4:7).

Faith is also used in the sense of belief in Christ as able to fulfil his promises, as in the case of the men who brought the paralytic to Jesus, who "seeing their faith" responded to their wish for their friend (Matt. 9:2), or the "prayer of faith" referred to in James 5:15, where there is confidence in the healing power of the Master.

In general then, faith is the practical spiritual response which one makes to the religious and moral appeal of the life and teaching of Jesus. It is both an intellectual attitude of acceptance of the person and program of Jesus, and as well an atmosphere of assurance generated by the friendship of the Master, and leading to warmth of affection and peace of soul which the Christian may enjoy as the result of that supreme attachment.

In the Twentieth Century Quarterly treatment of the lesson on baptism taken from Acts 8, the thirty-seventh verse, the reply of Philip to the Ethiopian is omitted. We have wondered what is the reason for this omission. Would you furnish an explanation? E. S. H. Tecumseh, Mich.

VERSE 37 of Acts 8 does not appear in a number of the Greek manuscripts of the New Testament, and is regarded by most New Testament scholars as an interpolation in those manuscripts where it does appear. In the Authorized version (King James, 1611 A.D.) it is given in full. In the Revised version of 1881-85 it is omitted with the marginal notation, "Some ancient authorities insert, wholly or in part, ver. 37," and that verse as given in the Authorized version is quoted. The same treatment is given the passage in the American Standard Bible. In both Moffatt and Goodspeed the verse is omitted without explanation.

It is evident that the best scholarship regards the verse as an insertion, perhaps from another source, and perhaps by a copyist who, not finding an answer in the work he was copying to the question raised by the Ethiopian in verse 37, inserted the answer from the customary usage of the churches. The fact that the insertion is found in some of the manuscripts would indicate that the form of the confession given was a custom of the early Christian community, but was left out of the others, and these the more authentic, because it was taken for granted and not thought necessary, or for some other reason which we do not know. The omission does not affect the teaching of the New Testament regarding the primitive confession of faith, as given in Matthew 16:16, Romans 10:9, etc. H. L. W.

No Sanctions, Insist British

See No Reason in Hitler's Rhineland Occupation for a Resort to Any Drastic Punishment

(Correspondence from England)

LONDON, March 17.—The week has been one of suspense. The fact that the Locarno powers are consulting each other in London, and that the council of the league is met here, has brought home to us the gravity of the situation. I can only repeat that our people do not consider the action of Germany in the Rhineland to be an occasion for sanctions, or still less for military action. There is a widespread readiness to consider the plans which Hitler has propounded, but at the same time practically everybody takes the view that Hitler himself should do something to restore the confidence of other nations. No one doubts that he has broken the agreement into which Germany entered voluntarily at Locarno. And it is naturally asked whether future agreements may not be set aside when it suits the leader to do so.

There is an indisposition to let Hitler return to Geneva on his own terms or, as one paper puts it, "with a waste-paper basket full of torn-up treaties." At the same time it is felt that no opportunity should be missed of getting Hitler back to Geneva on league terms. But it is not an easy task and there will be face-saving to be done. Why, it is asked, should so much importance be attached to face-saving and so little to the saving of the peoples of Europe?

* * *

The Future of Radio In Britain

The committee which, under the chairmanship of Lord Ullswater, has been reviewing the work of the B.B.C., has now made its report. I do not remember a report of such a character in which there was less criticism. It may be called a vindication of the B.B.C. and in this it is true to the general mind of our people. Sir John Reith and his associates may be proud to think that they have won such approval by their prudence and courage in an undertaking in which they had no precedents. The committee recommends that of the money received for licenses (which cost ten shillings each), three-quarters shall go to the B.B.C.; indeed, after provision is made for the cost of collection, practically the whole sum will be available for the radio service. There are to be seven governors instead of five. The technical side will still be under the final authority of the postmaster general, but upon broad questions of policy and culture a special cabinet minister will answer in the house of commons and hold the right of veto which in the last resort belongs to parliament. But nothing is suggested that would take from the liberty at present enjoyed by the corporation, the charter of which will be extended for ten years. There is to be no change in the policy of the B.B.C. in the matter of advertisements. The report of the committee has now to be implemented by parliament, but there is little doubt that in the main it will stand.

* * *

The New Editor of the Christian World

Mr. Ernest Jeffs takes the chair left vacant by the retirement of Mr. Arthur Porritt. It is an excellent appointment in every way. The new editor has served the paper during all his working years, and before him his father, Mr. Henry Jeffs, gave distinction to it. Mr. Ernest Jeffs has won in an increasing measure the ear of our people. He writes most admirably and he has been discovered in recent years as a convincing and persuasive speaker. He is a bookman of wide range of interest, quick to discern anything that is lovely and of good report. He knows the churches in which his paper is the recognized weekly organ. He has the confidence of readers of both the left and the right wings, for all who have ears to hear can catch in his words the deep notes of an experimental religion. He will bring to his responsible task the skilled experience of a journalist who is eager most of all to make his paper a means by which the voice of the Lord may speak to our condition.

* * *

London Will Be Host to Fellowship of Faiths

The World Fellowship of Faiths is to be held in London between July 3 and 17. The general direction is in the hands of Sir Francis Younghusband. There will be twenty sessions in the great hall of University college, and four public meetings in the Queen's hall. More may be said later of the speakers.

* * *

And So Forth

The play "St. Helena," which began slowly, has won a large popular interest. It will be taken from the Old Vic to Daly's this week. I saw it last week. It gives a picture of Napoleon which is remarkably convincing. It is Napoleon as he was, not as his friends glorified him or his enemies distorted him.

"What will happen during the reign of Edward VIII? Shall we at last decide that technology is made for man, not man for technology? If we do this, and begin to put the principle into practice, the reign should be a happy one. If we prefer to go on as we are going now, there is no saying what may happen."—Mr. Aldous Huxley.

EDWARD SHILLITO.

Y. W. Chen New Secretary of China Christian Council

The appointment of Rev. W. Y. Chen as general secretary of the National Christian council of China is announced. Dr. Chen, who succeeds Dr. C. Y. Cheng, now moderator of the United church of China, is a graduate of Fukien Christian university, and has done postgraduate work in America, England, France and Germany. Until recently Dr. Chen was pastor of the Methodist church of Foochow, and has for several months been acting president of Fukien university.

Noon Services For Holy Week

Chicago Inaugurates Annual Lenten Worship in Loop—Bogan, School Superintendent, Dies

(Correspondence from Chicago)

CHICAGO, March 30.—Dean Charles W. Gilkey of the University of Chicago chapel was the speaker at noon today at the first of the two weeks' series of lenten services to be conducted in Chicago Temple under the auspices of the Chicago church federation. He spoke on "The Cost of Our Peace," and the music for the service was provided by the chapel choir of North Park college. Leading clergymen from various parts of the city and different denominations will give the addresses at succeeding services. On Good Friday there will be a three hour service, starting at noon, at which brief addresses on "The Seven Words from the Cross" will be given by Frederick F. Shannon, John Thompson, M. Clyde Horst, L. K. Williams, A. M. McDonald, H. H. Kalas and M. E. Fretheim.

Episcopal, Lutheran and other communions also are conducting lenten services downtown. The preacher at last week's Episcopal services in the Harris theater was Bishop H. P. Almon Abbott, who resigned the rectorship of the fashionable St. Chrysostom's church, Chicago, to become bishop of the mountain diocese of eastern Kentucky.

* * *

Union Ministers' Meeting

Preceding the noon lenten service, the monthly union ministers' meeting, also conducted under the auspices of the Chicago church federation, was held in the Central Y.M.C.A. auditorium, with Prof. Albert Edward Bailey, of Hiram college, Ohio, eminent authority on religious art, giving "A Lenten Meditation with the Masters of Art." The address was illustrated with colored slides of great religious masterpieces.

* * *

School Superintendent Bogan Dies

Supt. W. J. Bogan, who guided Chicago's public schools through a most trying epoch—an epoch by no means closed at the time of his death—died of heart disease on March 24 after two months' illness. Mr. Bogan was a devout Roman Catholic, but he enlisted the aid of and worked loyally with prominent Protestant leaders to defend the public schools against the encroachment of politics. That he did not entirely succeed was not his fault; the system under which Chicago schools operate severely limits the authority of the superintendent. He was powerless to prevent much crippling of the city's educational system under the guise of effecting economies—the elimination of the junior high schools and many miscalled "fads and frills," among other things. What is most feared now is that Mayor Kelly's

board of education will hastily appoint a subservient successor to Mr. Bogan, and open the way to making the public educational system an agency of spoils politics. Alarmed by the prospect, the organization conference of the Citizens' school committee, composed of delegates from 12 civic organizations, lost no time in sending a wire to Mayor Kelly protesting any hasty appointment of a new superintendent, and urging that action be delayed until recognized public educational organizations can be heard on the matter.

* * *

Recent Deaths Among Chicago Ministers

Dr. Walter E. Burnett, pastor of the Woodlawn Methodist Episcopal church since September 1933, and formerly pastor of prominent churches in the east and middle west, died last Wednesday after an illness of several weeks. He was president of the Woodlawn Ministers' association.

On March 22, Dr. L. B. Fisher, former president of Lombard college, Galesburg, Ill., and dean of Ryder Divinity school, affiliated with the University of Chicago from 1911 to 1923, died at his home on Washington boulevard. Until a year ago he was pastor of the Church of the Redeemer (Universalist). Upon his retirement his congregation amalgamated with Unity church, Oak Park.

Word came to Chicago about a week ago of the death of Dr. W. G. Geistweit at his home in San Diego, Cal. Dr. Geistweit was for several years pastor of Tabernacle Baptist church, Chicago, and a leader in the Northern Baptist convention. He was widely known as a lecturer and was for years the editor of Service, official publication of the Baptist Young People's union.

* * *

And So Forth

Rev. Charles F. Boss, Methodist religious education leader, and Rev. Roy E. Burt, also a Methodist minister who has recently been lecturing and organizing for labor groups, have been appointed on the staff of the Emergency peace crusade.

The Chicago association of commerce wishes the federal government to deport all aliens found guilty of subversive activities. Query: What are subversive activities? If the association of commerce defines subversive activities and its program is carried out, what will be the difference between Hitlerism and Americanism?

The Clinch memorial chimes which hung in the belfry of old Grace church, Wabash avenue, before that edifice was gutted by fire 20 years ago, were rededicated in the tower of Seabury-Western Theological seminary, Evanston, on March 25.

CHARLES T. HOLMAN.

Lists Ten "Greatest Jews" Of Today

Ludwig Lewisohn, novelist and critic, has recently named as in his opinion "the ten greatest living Jews": Albert Einstein, scientist; Sigmund Freud, psychologist; Henry Bergson, philosopher; Martin Buber, teacher of religious philosophy; Chaim Weizmann, head of world Zionist organization; Bernard Zondek, gynecologist; Sholom Asch, Hebrew writer; Stephen S. Wise, spiritual leader; Louis D. Brandeis, supreme court justice; Arnold Schoenberg, composer. Dr. Lewisohn holds that the first four are first-rank geniuses; the other six are "not of the same divine spark."

Germany Holds Mock Plebiscite

Voting Regulations Make Outcome Foregone Conclusion—Struggle with Both Churches at a Lull

(Correspondence from Germany)

FRANKFURT-A-MAIN, March 16.—Before these lines appear in print the result of the German plebiscite will be known. Not that there can be any great interest in an event the result of which is a foregone conclusion. For Germans have been presented with the simple task of choosing certain names from a list of nazi candidates. Only one party is represented and, whatever happens, the result will be heralded as "the most spontaneous expression of confidence in a leader" that the world has ever known. The only way of expressing disapproval would be by not voting or by casting invalid ballots. But all that only means a reduction from the 100 per cent majority which Hitler and his policy would otherwise get.

It is hardly necessary to state that in this election, as in those which have preceded it under the third reich, there has been such a confusion of issues that the average citizen has had great difficulty in arriving at a decision. Hitler clearly indicated in his election speeches, as did also all the other nazi leaders, that this was to be a vote of confidence in his three years of rule. But at the same time the great question of the German's attitude toward "equal status" was involved, and the voter has had to decide not only whether he approved the regaining of sovereignty for the whole reich by the seizure of military power in the Rhineland zone, but also whether he approved of the methods used. Here, again, Dr. Joseph Göbbels showed his genius as a propagandist, and the whole election campaign was made to turn upon "a constructive future embodied in Hitler's peace proposals" to the complete exclusion of all consideration of a violation of the pledge given by Germany in the Locarno treaty. This was cleverly done through the control of press, platform and every other form of public expression.

* * *

German Reaction to Rhineland Advance

The world outside has naturally been wondering what the average German thinks of what happened on March 7. How does he regard the violation of the Locarno pact? Older, more thoughtful Germans were undoubtedly ashamed of it, and few of us can read foreign papers without an inner pang. But it would be an exaggeration to say that this feeling applied to the masses. And for a very good reason. Very few Germans realize what was implied in the Locarno pact, as far as the duties of their nation are concerned. It is a remarkable fact that during the whole of the discussions which have been proceeding for months not a single newspaper ever published the text of the treaty so that the people could judge for themselves. The regimentation of the press has meant death to independent thinking and the obliteration of everything which could be said against the attitude of cold force followed by the leaders here. Guard well the freedom of

COKESBURY
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Religion and the Church Tomorrow

By ABRAMS, BABSON, BADER, BEAVEN, CAVERT, HOUGH, LEACH, McCONNELL, SHACKFORD, STOLZ, WYAND (Ed.)

"The Church of the future surely has its work cut out for it. Here is much frank and fearless facing of real situations, acknowledgment of dangers, problems, and opportunities."—*The New Outlook.*

The Need of Religion Tomorrow
Its Social Content
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Those in the Pulpit
Those in the Pew
Its Organic and Spiritual Unity
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—These are the subjects so thoroughly treated, "registering the departures already taken and stressing the need of giving those departures wider and intenser application."—*Christian Century.*
$2

Songs from the Slums

By TOYOHIKO KAGAWA

"They have the passion of a great heart beating for humanity. *Songs from the Slums* reveal the apostle. . . ."—*Dr. W. E. Garrison* in *Christian Century.*
$1

We Face Calvary — and Life!

By G. RAY JORDAN

"Dr. Jordan's excellent book has already been reviewed, but it must be mentioned again. . . . One of the outstanding devotional books of the year . . . vigorous sermons centering upon the way of Christ and the challenge of the Cross."—*Christian Century.*
$1

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your press, is what every German would advise America in these days!

But if the method of attaining full sovereignty in the Rhineland is deplored by the more thoughtful, it must be said that everyone is glad that this anomaly has been removed, once and for all. All of us hated Versailles; we knew that lasting peace was impossible as long as it "discriminated" against us. We can only hope that despite the way in which we have been freed from it, we shall now be able to work for a better peace in Europe.

* * *

Hitler Speaks in Frankfurt

As I am writing, excitement runs high in Frankfurt. Enthusiasm was at a high level when the first troops which we had seen for 17 years—except those of the army of occupation—marched through the town. Tonight, Hitler is speaking here, and the atmosphere is even more tense. He will say the same thing which we have heard over and over again—what the nazis have done to conquer communism, how unemployment has been reduced through work-creation schemes (principally for rearmament) and how he is out to save the rest of Europe from bolshevism, as he has already saved Germany. The words will probably carry little effect, but the mesmeric effect of being one of a crowd in an entertainment which has been organized with all the ceremonial of a new religion will leave its effect upon the poorest worker. For the time being, he will feel himself as a member of a national community in a way which no German felt himself to be a few years ago.

Today marks also the first anniversary of military conscription. There may be disillusionment in certain minds as to what it was going to do for this country, but it is obvious that for the majority it is something which has come to stay. The martial spirit is on top in Germany today, and will continue so for many a long day.

* * *

Germany Is Ready to Discuss Disarming

Events may change dramatically between the time of writing and the publication of these words, but there does seem at the moment an opportunity for Europe to come together in a better understanding now that Germany's equal status has been achieved and acknowledged outside. This "stigma on our national honor"—as if the only real shame for us can ever be anything but what we do ourselves!—has now been removed so that nazidom will have lost a great deal of its emotional appeal. Further, it should make it impossible for nazis when faced with difficulties at home to dodge them by propaganda directed against the attitude of foreign states!

The third reich is also more ready today than at any time in its short history to consider limitation of armaments with the other states. The reason is obvious. This country has exhausted its economic resources in rearming as far as it has. It was a good game as long as the other powers did not pay much heed to it, especially if they only talked and did not retaliate in the same way. But then came England's £300,000,000 armaments budget, and the nazis began to realize that, however foolish such expenditure, that country could carry through its project and pay for it without the burden of a floating debt such as exists here.

Not love of peace but realization of the possible strength of the other side is compelling the nazis to act in this way. This is not to say that the opportunity for peace as it presents itself should not be seized upon and utilized to the full. In this way only can steady progress be made. Signatories of the Versailles treaty have long realized that Germany's post-war developments owe much (though not all) to the human failure to grasp the magnitude of the problems presented in 1919 and deal with them justly, and these other powers themselves, if they desire real lasting peace, can do much to help it along just now.

* * *

Temporary Lull in Church Struggle

The relations between the state and the churches are temporarily at a standstill. The Hitler Youth leaders continue to plan for the complete absorption of all German children and youths into a comprehensive state organization, in which nazi ideas will dominate. Hence the struggle with the Roman Catholic church is still at the door, but for the moment it is not pushed because of possible unfavorable reactions in circles abroad which the third reich wishes to influence for its political preferment. As to the Protestant church, the confessional synod continues its opposition to Herr Kerrl's activities as minister for ecclesiastical affairs, with the result that the chaos in German evangelicalism is as widespread as ever.

A. S. Eker.

Los Angeles Ministers Protest Compulsory Military Training

The Methodist ministers association of Los Angeles has sent a resolution to the board of regents of the University of California protesting against compulsory military training. Since the students of the university have voted two to one against this training, the ministers ask for "the creation of a psychology of peace instead of war."

New Colorado Council of Churches

In order that the churches of Colorado may face more effectively the "forces of stark paganism" which threaten today's life, the new Colorado council of churches has recently been perfected. Bishop Ralph S. Cushman of the Methodist church heads the council.

Death of J. W. Moncrief, Former University of Chicago Teacher

Dr. John W. Moncrief, who taught church history in the divinity school of the University of Chicago from 1897 until his retirement in 1924, died at his home in Los Angeles on March 28, at 85 years of age. Prof. Moncrief taught at Denison university and Franklin college before coming to Chicago.

Episcopal Social Work Conference

Among the speakers scheduled to speak at the Episcopal social work conference to be held in Atlantic City May 24-9 are Rev. A. R. Pepper, national secretary of the Church mission of help; Edward L. Parker, social service bureau, Newark; C. W. Areson of the Child welfare league, and Spencer Miller, jr., of the national council, who has charge of the details of the conference.

Nehru Stresses Land Problem

Says New Constitution Leaves Basic Issue Untouched—Consider Banning of Loans to Italy

(Correspondence from India)

Nagpur, Feb. 28.—In view of the election of Jawaharlal Nehru as the president of the Indian national congress to be held at Lucknow in April, some of the statements that he made recently when in London will be of unusual interest to those who are following the course of political events in India. Here are some of the things he said: "The problems facing India are entirely different from the problems of which the average Briton thinks. It is extraordinary how even a secretary of state for India is ignorant of the history of India. The constitution act, 'a trivial affair,' does not touch a single problem of India. One of the biggest of India's problems is unemployment, most of it in the peasant class, which started with the suppression of the old forms of Indian industry and the introduction of new methods from outside. A large proportion of unemployed have reverted to land and no outlets have been provided for a hundred years under British rule. Under the constitution act India could not move a little finger toward a solution of this problem, together with those of land and land tenure and industrial development."

* * *

Holds Communal Problem Not Difficult

On the communal problem Mr. Nehru said: "The communal problem is very much overrated and overstated. It is not religious, though occasionally religious passions may be aroused. It is partly an economic problem, partly a middle class problem, largely a political problem. Indeed, there is far more religious bitterness in north Ireland than in India. Apart from occasional trouble over religious processions, the communal problem, born in the last 25 years, does not touch the masses and is purely a middle class struggle as to who should get more jobs. Because it is not essentially religious it is not a very difficult problem to solve."

* * *

India's Attitude Toward Ethiopian War

Before the legislative assembly now in session in Delhi, the government member moved last week consideration of a bill prohibiting loans and credits to Italy. Some of the speeches made by Indian members on the occasion showed pronounced sympathy with Ethiopia and strong condemnation of Italy's aggression. One of the leaders of the congress party, Mr. Satyamurti, analyzing India's position vis-a-vis the League of Nations, contended that whereas India was deemed an original member she had no free vote and the assembly was debarred by a series of rules and standing orders from raising any question or debate on India's foreign relations. He asked whether India had any voice or share in the matter of evolving sanctions. Why, then, should the assembly be asked to register a decree passed by Great Britain to whom India in

the league meant only one more vote for herself? Italy had defied the covenant while the black race had honored it—a fact for which every white man should hang his head in shame. Italy's answer to Britain was, "If you can hold India and Egypt and exploit them, why should I not exploit colonies?" While the house could not oppose the bill, India's attitude should not be misunderstood. Let the house send to Ethiopia a message of hope and cheer and say to Italy, "Bandit, thou shalt not go further!"

* * *

Indian Professor For Oxford

Sir S. Radhakrishnan has been elected to the newly founded Spalding professorship of eastern relations and ethics at Oxford, to hold office for five years. Prof. Radhakrishnan is the ablest living exponent of Indian philosophy and Hinduism, and no better choice could have been made. This is the first time an Indian has been appointed a professor at Oxford. Prof. Radhakrishnan received his education in India only, but he has been invited on previous occasions to lecture on Indian philosophy at Oxford and Chicago. In a statement which Prof. Radhakrishnan made about his appointment he said: "Hitherto in Oxford, humanity meant Greek and Latin culture. Now by this chair and appointment they recognize that Asia has a large place in the culture and development of the world."

* * *

Tagore on India's Illiteracy

An education week was held recently in Calcutta when several prominent persons gave addresses. The poet Rabindranath Tagore in his address observed that the material poverty of the country was a matter of painful sorrow for Indians but the ineptness of their present education was a matter of profound shame, the root cause of which was their educational system which was unnatural and had no relation with the life current of their people. "Excepting for some dark barbaric regions of the world," said Dr. Tagore, "India is the only country where hardly eight or ten persons among every hundred know how to read. Under such tragic circumstances, we must be ashamed to indulge in mere discussion of educational problems."

* * *

Celebrate Centenary Of Ramakrishna

The birthday centenary of Ramakrishna Paramahamsa was celebrated throughout India and in other countries on Feb. 24. He was a simple Brahmin priest in one of the Kali temples near Calcutta. But he was a man of remarkable spiritual attainments. It was one of his brilliant disciples, Swami Vivekananda, who made his message known in India and the west. At the headquarters of the Ramakrishna mission at Belur near Calcutta thousands of people gathered on the 24th and a special feature of the celebration was the performance at a specially erected altar on the riverside of simultaneous pujas (worship) of the Buddha, Christ, Mahomed and different Hindu gods and goddesses. A number of swamis trained by the Ramakrishna mission have centers of work in America. In India the members of this mission, who are celebates and highly educated men, have established splendid educational institutions and they are foremost in giving relief to people in distress.

P. Oomman Philip.

Clergy Continue To Aid Hearst

Protestant Ministers Supply Timely Sermon Texts—Dr. Leiper Attacks Nazis—Church 270 Years Old

(Correspondence from New York)

New York, March 31.—Protestant clergymen of this city are still suggesting Bible texts for William Randolph Hearst. This morning's New York American carries across the entire width of its editorial page the familiar quotation from Galatians 6,9: "Let us not be weary in well doing for in due season we shall reap if we faint not." This text was selected by Dr. Christian F. Reisner, pastor of the Broadway Temple, Methodist skyscraper church. Mr. Hearst's sermon following the text urges that we must increase our armaments for the simple and obvious reason that only in great military preparedness can we find national security. This is his first good deed for today, but Mr. Hearst usually performs two or three, and so his second is a violent attack on President Roosevelt's "communistic raw deal" and "planned economy," and he performs it in true Hearstian fashion.

To be sure, Dr. Reisner and his colleagues who supply the Hearst press with Bible texts do not know in advance precisely what sort of "sermon" the editorial page will carry underneath, but Hearst's underlying motif is always the same and easily detected. He is against the "raw deal"; he knows that everyone who differs with him is something of a communist; he is always for preparedness and he is against foreign immigrants, all and sundry. An editorial on one of these themes is sure to be attached to whatever text is sent in.

* * *

Outstanding Ministers Supply Texts

Among the metropolitan ministers who, in addition to Dr. Reisner, have furnished Mr. Hearst with his texts during the month of March—25 in all—are such outstanding leaders as Dr. Roeliff H. Brooks, of St. Thomas Episcopal church; Dr. John Clark Lewis, of the Bushwick Avenue Congregational church; Dr. Dwight Witherspoon Wylie, pastor emeritus of the Central Park Presbyterian church, and others.

A letter of protest against such practices was published in the current issue of Metropolitan Church Life, a Protestant news journal. The editor, Dr. Robert W. Searle of the New York federation of churches, quotes the now famous statement of Dr. Charles A. Beard to the effect that William Randolph Hearst has consistently "pandered to depraved tastes and has been an enemy of everything that is noblest and best in the American tradition." Dr. Searle adds that "we can ill afford to lead anyone to believe that the Protestant Christian church will make common cause with the Hearst press."

* * *

Dr. H. S. Leiper Condemns Nazi Church Appeal

Dr. Henry Smith Leiper, foreign secretary of the Federal council of churches has

In this Time of Confused Thinking Read What Bishop McConnell Writes to the Author of—

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"I HAVE greatly enjoyed and profited by *Safeguard Productive Capital.* You have given us a wonderfully clear-cut and cogent statement of a fundamental theme; and I for one am very grateful to you. You have certainly improved upon the orthodox single tax theory. Henry George's work was so generalized in form that its practical application to business problems was not clear; whereas your book is concrete and based upon a historical background, with pointed reference to contemporary issues. I think it should have a wide reading in this time of confused thought." *Francis J. McConnell.*

That the fundamental issue today is not Capital vs. Labor, but Productive Capitalism vs. Finance Capitalism, is increasingly realized by such leaders of thought as President Glenn Frank of Wisconsin University (See Christian Century, Jan. 22, 1936, page 141). Find out how to unscramble good capitalism from bad capitalism, assist private enterprise, and enlarge the demand for labor by reading—

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made public through the National conference of Jews and Christians a statement attacking the appeal of Dr. Wilhelm Zoellner, German church official, for a united Christian stand with Germany against bolshevism. Said Dr. Leiper: "Dr. Zoellner's appeal to the churches of the world is pathetic. He asks them to honor German nazis for a supposed check to bolshevism, but the cure applied by Hitler is more likely to stimulate rather than prevent the coming of communism. . . . In place of communism's principle of class warfare he has set up an abhorrent racialism. . . . The churches of the world honor and revere the brave men and women in Germany who stand against the church policy of their government. These are the real barriers to both communism and Hitlerism."

* * *

270th Anniversary Observed by Historic First Church

Old First Presbyterian church, Newark, N. J., was filled to capacity yesterday as it celebrated its 270 years of existence. It is the oldest church in the city, having been established in 1676. In keeping with the spirit of the occasion the church calendar, modeled after those of colonial days, carried a list of the pastors from its earliest years to the present. Dr. William Hiram Foulkes, the present pastor, preached the sermon. "Old First" has already been selected as the place in which the city of Newark will celebrate, on April 19, the 100th anniversary of its charter.

* * *

Minister Becomes College Dean

Dr. Irving Husted Berg, minister of the Fort Washington Collegiate Reformed church, has been appointed dean of the college of arts and pure sciences of New York university. Dr. Berg, long associated with the university as its chaplain, was educated at Lafayette college and Hartford Theological seminary.

* * *

Social Church Council to be Held April 28

The New York Presbytery committee on social service has announced a conference for all churches of the presbytery to discuss the question: "What can we do in our churches to help in the solution of social problems?" This conference will be held in the Central church on April 28.

* * *

And So Forth

Dr. Kagawa is scheduled to return to New York during holy week. He will conduct the lenten service in the Palace theater on Wednesday, April 8.

International Luther League day was observed yesterday by the Lutheran young people, the Augustana synod, the Norwegian Lutheran church, the United Danish Lutheran church and the Lutheran free church.

Calvary Protestant Episcopal church, headquarters of the Oxford group movement in this country, began the celebration of its hundredth anniversary at yesterday's services. Said Dr. Shoemaker, pastor, and Oxford group leader: "Human wisdom has failed . . . and if you say the world is seeking security you will state its deepest need. . . . It is not to be found . . . in accustomed forms of government. Security is to be found only in God."

EDWIN T. BUEHRER.

Japan Shocked By Insurrection

Nation Rallies to Suppress Army Revolt Without Bloodshed—The New Premier—Bishop Welch Departs

(Correspondence from Japan)

TOKYO, Mar. 6.—The military insurrection in this city was short-lived but momentous. Its deep and ominous significance for the future of Japanese politics and economics in both domestic and foreign relations has caused more public concern than any event since the great earthquake. The assassination of Finance Minister Takahashi and the lord keeper of the privy seal, Viscount Saito—both former premiers—and the butchery accomplished and attempted upon others high in military, naval and civilian circles was a serious blow to national prestige and political stability; and the four-day defiance of both civil and martial authority by 1,000 or more insurgent troops was an even greater shock to the Japanese public, beyond the imagination of those of us not so disciplined in imperial traditions.

But all praise to the Japanese spirit in stations high and low, for the quick systematic and humanitarian way in which the rebellion was suppressed. Despite the ruthless slaughter indulged in by uniformed young hotheads, no retaliatory bloodshed was countenanced by those administering martial law, and Tokyo with the least possible inconvenience to residents and to business was speedily restored to quiet and order. The most tense day was Saturday, Feb. 29, when business and traffic were brought to a standstill, most of the populace being at home, while over their radios came staccato announcements of the emperor's commands for allegiance, of movements of high officers and the forces of order, of the surrender of the insurgents in bands of 100, 130, 300 until all were back in their barracks, and then of the instructions for resuming traffic and business in this vast city of five million souls.

* * *

Election Results Helped Precipitate Coup

To discover in an atmosphere of secrecy and intrigue the underlying causes of such an insurrection is more than difficult. According to a statement from martial law headquarters published in the Japan Advertiser of March 5, the aim of the rebels was "to exterminate at this moment of great crisis at home and abroad the archtraitors who were destroying the national polity, such as the genro, statesmen close to the throne, financial magnates, military cliques, bureaucrats, and members of political parties." That such revolutionary ideas are held in certain military quarters has long been recognized, but just why they should have come to violent expression at this time may long be obscure.

Certainly one of the immediate reasons, however, for the precipitousness of the attempted coup was the outcome of the recent general elections, at which for the first time since the Manchurian incident the Japanese people had unrestricted opportunity to express their views on the political issues confronting the nation. Contrary to all previous prognostications, the voters completely repudiated the seiyukai party which is identified with nationalistic policies and which has held a majority in the diet in recent years. And, in addition to electing a majority for the minseito party, which stands on a moderately liberal platform of international relations, they put into office by unprecedented pluralities 20 members of proletarian groups—social democrats, no-property-ites, and independent liberals. Great was the rejoicing among the masses over this unexpected development, and one newspaper went so far as to publish the names of a possible first Japanese labor cabinet which at a not too distant date might find itself in power.

* * *

Koki Hirota is New Premier

But rejoicing turned to grief, chagrin and despair when, within a week following the elections, fascist revolution reared its bloody head in the capital and dictatorship appeared to be nearer to power than ever before. What, ask many, is the use of trying by popular will to put good men into office? The answer is, of course, that the final acts of the drama have not yet been written, much less played; they will be just what the Japanese themselves make them. Therefore, at this writing Japan is with fear but courage seeking to form a government which will be both sensitive to internal needs and conscious of world realities. Yet even while I have been working over these lines, Prince Konoye has found it necessary to decline the imperial summons to form a cabinet. The erstwhile minister of foreign affairs, Koki Hirota, after accepting the charge and designating his ministers has found himself confronted by military opposition to half of his selections. The man who takes the helm of Japanese government now must be ready for martyrdom. Are critics of Japan equally ready to die for their convictions?

* * *

International Student Center for Tokyo

The establishment of an international student center at Doshisha university has been determined upon by the Friend Peace scholarship committee of Honolulu. The purchase of a suitable building on ground adjoining the Doshisha campus near the Kyoto imperial palaces has been made possible by a munificent gift from Mr. and Mrs. Theodore Richards of Hawaii. The center will provide accommodations for western students, including many of Japanese ancestry, who wish to study Japanese language and culture. Many American students of oriental parentage have been enabled in the past by scholarships from this foundation to study in China, Japan, Hawaii and the United States. The Doshisha unit will be one more vital link of friendship in the Pacific basin.

* * *

Plan for Evangelism Among Students

The National Christian council of Japan announces the formation of a student-evangelism committee which shall cooperate in an interdenominational effort to win students to Christ, and at the same time urge upon the churches the importance of this special type of evangelism and a program which shall give students a place within the churches' life. The appointment of student workers from various denomina-

tions together with representatives of the Young Men's and Young Women's Christian associations to this committee makes the achievement of a united Student Christian movement in Japan seem a step nearer.

* * *

Death and Retirements Hit Christian Forces

Christian work in this country has felt keenly the loss by death of many former missionaries and friends in recent months. The places of Dr. Harvey Guy, former Disciples missionary, Dr. C. B. Tenny of the Baptist mission, and Dr. Kenyon L. Butterfield of world missions cannot be filled by ordinary Christians. Retirement, too, is hitting us hard. Bishop and Mrs. Herbert Welch (Methodist Episcopal), for the past 20 years a dynamic part of the far east—Japan, Korea, and China alike—sailed for home and retirement the other day, and will be greatly missed. The news of Viscount Saito's assassination, received shortly after their sailing, must have been a severe shock. For just a few days earlier the Welches had been entertained in the Saito home and had renewed friendships begun when the viscount was governor-general of Korea. The death of Makoto Saito is a tragedy deeply felt in Christian circles, for he and Mrs. Saito have long been favorably inclined toward the Christian faith. So also were Finance Minister and Mrs. Takahashi, the former having been once a disciple of that early Presbyterian missionary, Dr. Verbeck.

T. T. BRUMBAUGH.

Descendants of "Fathers" Aid in Dedicating New "Pilgrim Ale"

A number of descendants of the Pilgrim fathers journeyed last month from Plymouth, Mass., to Boston, to help the Croft brewing company of that city dedicate its new product, "Pilgrim ale." The president of the company, welcoming the group, said: "In the Journal of the Pilgrims, it is recorded: 'We could not take time for further search or consideration, our victuals being much spent, especially our beer.' Ale having played such an important part in the determination of the Pilgrims to settle at Plymouth, we feel that this outstanding ale that we are about to offer to the public should be named after America's first brewers."

Kansas Methodist Ministers Laud Social Creed of the Church

The Kansas annual conference of the Methodist church, meeting in Topeka last month, memorialized the general conference to reaffirm its adherence to the social creed of the church. The general conference was also urged to take no adverse action concerning the Methodist federation of social service.

America to Cooperate in Kagawa Rural Program for Japan

To afford opportunity for American Christians to cooperate with Dr. Kagawa and the National Christian Council of Japan in their rural program for Japan, which plans 1,000 community center chapels for Japanese villages, the Kagawa rural program in Japan—sponsored by the Foreign Missions conference—with headquarters at 156 Fifth Ave., New York, will receive free-will offerings. Checks should be made payable to Kagawa rural program in Japan.

Buffalo Council Seeks Secretary

Church Federation to Fill Post Vacant for Two Years—Many Churches Add to Their Staffs

(Correspondence from Western New York)

BUFFALO, Mar. 6.—The Buffalo council of churches inaugurated its financial campaign for a budget of $16,000 with the annual meeting last week. C. Franklin Ward, executive secretary of the Rochester federation of churches, was the guest speaker, emphasizing the necessity of church councils for unified action. Believing that the time has come for advance, the board of directors proposed a budget to provide for the employment of an executive secretary, this position having been unfilled since the death, two years ago, of Rev. John A. Vollenweider. Bishop Cameron J. Davis, diocese of Western New York, Episcopal, was reelected president for the third year.

* * *

Kagawa to Speak In Buffalo

Toyohiko Kagawa is coming to western New York next Sunday. Three meetings in Buffalo have been arranged by the religious work committee of the council of churches, John M. Peck, pastor of St. Paul's Reformed Evangelical, chairman. These will include a conference of ministers and selected laity from the area, a general meeting, and a meeting for youth.

* * *

Many Additions to Church Staffs

Several of the larger churches have made additions to their staffs. Lawrence M. Horton comes to First Presbyterian as assistant; Edmund G. Dyett, as assistant at Central Presbyterian; Frederic L. Faye, as director of religious education at Trinity, Episcopal, and Myles A. Vollmer, as curate at St. John's, Episcopal.

* * *

Charges of Relief Graft Persist

The newspapers have been filled with rumors of local relief graft, with federal investigators on the ground ferreting out charges and defenses. Latest reports give some blunders and a few instances of apparent misfeasance, but no actual diversion of relief funds. Those charging graft declare the reports to be a "whitewashing" of officials, and a near-riot followed the leveling of the charges. Equally prominent are newspaper rumors and sub rosa discussions of mayoral incompetence and party strife. Comments include talk of forced resignations, ouster and impeachments.

* * *

Buffalo Tied Up By Snow

Buffalo has been visited with the worst snow in the memory of man. Trolley traffic has been completely paralyzed. Vehicular traffic has been almost hopelessly clogged in snow. Workers have been compelled to walk miles to and from work, and the loss to business and industry has been estimated in tens of millions of dollars. Public and parochial schools have been closed. Meetings of every description have

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been canceled or indefinitely postponed. In the face of a condition involving health, fire and flood hazards, as well as food and fuel supplies, the only group which had sufficient energy and initiative to try to cope with the emergency has been a "soulless corporation," the I.R.C. Not a city official lifted a hand to protect the city.

* * *

Pastor Leads Socialist Recalcitrants

Local socialists are divided over the prospect of rival nominees at party primaries. This is another step in the attempt to secure control of the party, following the serious cleavage when Herman J. Hahn, pastor of Salem Evangelical church, and four associates, charged with revolutionary policies, were expelled from the party by the state executive committee a year ago. Recently Norman Thomas visiting here fraternized with the revolutionaries, gave a tepid blessing to Hahn, and got himself soundly denounced by the parliamentarians. Now Hahn heads a slate of nominees to capture leadership.

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Army in Hawaii Asks 49 Million

Five-Year Plan Outlined to Make Islands Impregnable—Father Damien's Remains Return to Belgium

(Correspondence from Hawaii)

HONOLULU, March 17.—Major General Hugh A. Drum has recommended a five-year plan to make Hawaii impregnable. Forty-nine million dollars are to be expended in five years—$11,000,000 for each of the first three years, $9,000,000 the fourth, and $7,000,000 the fifth. In this day of easy money for militarists, Hawaii gets a large share. Five thousand additional men will come to the islands if the complete plan is carried out. Total about 26,000 men. Where can we find a war to make all this expenditure of money and manhood reasonable?

* * *

Church of the Crossroads In New Quarters

After more than ten years of earnest endeavor by the Rev. Galen R. Weaver and others interested in the project, the Church of the Crossroads has developed sufficiently to erect a new building near the campus of the University of Hawaii. The church is built on the unit plan with various detached buildings. The worship chapel is in a modern western style, with certain adapted features suggesting the strong influence of the orient. Other buildings house the office, study, social and educational rooms. Still another building will be erected to take care of the craftwork. More important than the buildings is the organization which fills an unique place in this territory. It makes appeal largely to those interested in interracial fellowship, for its members come from various countries in the orient and also from America. It is a definite effort to develop the best in every person who will take a part in the enterprise, without regard to race or color.

* * *

Father Damien's Remains Taken to Belgium

The remains of Father Damien were unearthed from their resting place at Kalaupapa, Molokai, where this devoted priest had ministered to the leper colony for many years. Under the direction of Rt. Rev. Stephen P. Alencastre, bishop of Arabissus, the body was brought to Honolulu by airplane. An impressive service was held in the Roman Catholic cathedral and then the casket was escorted by the military to the U.S.S. Republic. This army transport carried the remains to Panama where they were transferred to the Belgian training ship, Mercator, for the journey to his native land.

* * *

Honolulu Families Endow Orient Student Centers

Dr. and Mrs. Theodore Richards and the Atherton family of Honolulu have made possible the establishment of a center in Japan through which Americans of Oriental ancestry may be aided in study at Doshisha and Kyoto universities, and also in China at Yenching and Peiping. This adds to the plan already established by the same donors of the Friendship Peace scholarships, which make it possible for a number of Japanese students to enter American universities each year.

* * *

Island Matriarch Passes 90

The mother of the famous Baldwin family of Maui has just passed her 90th birthday. Mrs. Baldwin is one of several hardy matriarchs who have given great families to the islands. Maui, with its 728 square miles, is almost completely owned and controlled by the Baldwins. Their control over the 45,000 inhabitants is a benevolent paternalism—almost perfectly both. Of its kind, it is ideal; but its kind is not ideal.

* * *

Summer School Announced

The University of Hawaii offers its 10th annual summer session beginning in June 1936. Announcement of this school is exceedingly important, because it offers unusual opportunity for mainlanders and island students, undergraduate and graduate, to avail themselves of a faculty assembled from the universities of America and the orient.

Within the summer session at the university, the School of Pacific and oriental affairs offers special courses in anthropology, Pacific area education, English literature of the South seas, Japanese and Chinese studies, Pan-American relations, and sociological problems of Hawaii. There will also be a seminar conference on education in which there will participate representatives from Australia, Canada, China, Great Britain, India, Japan, Mexico, other Latin American countries, New Zealand, South Africa, the United States, and American, British Dutch and French dependencies in the Pacific. On the island of Hawaii near the volcanoes Kilauea and Mauna Loa, research and advanced courses are offered in geology, volcanology and related fields of physics and botany.

* * *

Establish Oriental Institute

The Oriental institute, new and potentially powerful educational enterprise, has been launched by the university. The purpose is fourfold: instruction, research-translation, publication, and exchange professors and lectures. A recent gift of 20,000 yen from the cultural bureau will add about 7,000 volumes to the university library for the Oriental institute. As several thousand volumes of oriental works are already on the shelves of this library, it has become one of the most important centers for oriental literature research.

T. MARKHAM TALMAGE.

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Roosevelt Given Rollins Degree

President's Wife Is Also Honored by Florida College—Virginia Baptists Favor Social Sermons

(Correspondence from the Southeast)

TAMPA, Mar. 24.—President Roosevelt smilingly held out his hand and received the degree of doctor of literature from President Holt of Rollins college, Winter Park, Fla., yesterday. Rollins, desiring to honor the President, had offered him another LL.D. degree, but Mr. Roosevelt replied that he was well supplied with these but was short of Litt. D's. It was speedily arranged and on his way to the broad Atlantic for deep sea fishing the President had the cowl hung on his shoulders. In his address at the convocation of the college, the chief executive outlined his "good neighbor" policy and declared that a social sympathy and broad human fellowship was the only way to permanent culture. He called upon the colleges of the country to develop the democratic spirit in the intellectually privileged classes as the surest bulwark against the development of undesirable social and political forces in the nation's life.

Mrs. Roosevelt, who accompanied the President, received the Algernon Sydney Sullivan medallion at Rollins college, for outstanding service for world peace. "This is the first time I have had the pleasure of seeing my better half in a cap and gown," commented the President. Dr. Holt called the degree conferred on the President "a pledge of faith in international leadership in establishing law and justice and eternal peace in the world."

* * *

Tampa's Flogging-Murder Trial Gets Under Way

In Tampa the first of the defendants in the famous Shoemaker flogging and murder case went on trial today. The first two or three days will probably be employed in the selection of a jury, 108 jurymen having been summoned last week. Conspicuous state witnesses will be E. F. Poulnot and Sam G. Rogers, socialists, who were taken with Shoemaker and flogged, but who recovered from their ill-treatment. As the men go to trial sentiment is decidedly strong for speedy justice. Corrupt influences that have preyed on Tampa's public life for more than a generation are active in an effort to frustrate justice, but the interest in the case grows. Witnesses have been threatened and offered bribes (so it is reported), and two witnesses have committed "suicide." (One case looked very suspicious to most people and has been denounced as murder by many.) Judge Robert T. DeWall, of Polk county, was assigned to the case after Judge W. Raleigh Petteway was requested to disqualify himself because of his candidacy for governor.

* * *

Virginia Baptists Stress Social Preaching

Virginia Baptists, in their recent state assembly at Lynchburg, adopted a vigorous social service report drafted by Dr. R. E. Alley of Irvington. The pronouncement on the status of the liquor traffic in Virginia took sharp exception to statements by the governor that conditions in Virginia are better since repeal than they were under prohibition. Statistical proof was offered of the increase in drunkenness and social demoralization due to drinking. Statistics for jail commitments and homicides show a decided increase since repeal, the report declared. The drinking auto driver was held to be responsible for much of the increase in auto accident fatalities the past year. The report called for the preaching of a gospel of economic freedom in line with the principles of the kingdom of God, but counseled against the denomination's identifying itself with any political organization of the times. Calling on Christians to exert themselves for world peace, the report pointed out that a more equitable distribution of the world's natural resources and landed wealth must be considered fundamental to permanent world peace. A sense of universal Christian brotherhood and unity, transcending national and racial bounds, must be born in a new conception of God's presence in the modern world.

* * *

South Carolina Drys Show New Zeal

In South Carolina the drys are moving against the liquor traffic with renewed zeal. The operation of the present liquor laws is proving unsatisfactory even to liberal non-partisans, and the "Federated Forces for Temperance" have begun a state-wide program of rallies and conferences that is drawing large crowds developing strong public sentiment. The organization is succeeding in uniting temperance groups in South Carolina in presenting a united front against the liquor interests. The goal of the federated forces is frankly announced as a return of state prohibition.

* * *

Seek New Funds for Merging Colleges

A campaign is under way to raise $300,000 for buildings and equipment to complete the merger of Furman university and Greenville Woman's college, Greenville, S. C. President Ben E. Geer of the merged institutions reports that enlarged dormitory facilities will be available next fall when an increase in the student bodies will be expected. About one-half of the fund has been subscribed to date.

* * *

Issue New Pamphlet on Lynching Evil

Recent lynchings in Georgia and other southeastern states have brought vigorous tracts and press releases from the Commission on interracial cooperation. Calling for federal action to stamp out lynching, the commission has issued a tract under the title, "The Mob Still Rides," which gives a sweeping study of newspaper comment on recent lynchings in the southeast. Mississippi, Alabama, Georgia, South Carolina and Arkansas, "the lowest ranking states in the union in wealth and culture," led the lynching list, the report shows. The Wom-

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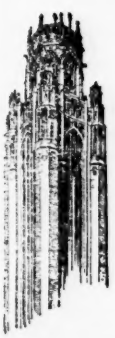

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THOMAS W. GRAHAM, D.D., *Dean*, Oberlin, O.

an's Association against lynchings has been very active recently also.

* * *

Retires After Long Pastorates

Dr. J. Sprole Lyons, for the past 21 years pastor of the First Presbyterian church, Atlanta, Ga., has announced his retirement from that pulpit in June. Dr. Lyons has been a spiritual and cultural force in Atlanta during an extended period of the city's development and his retirement has evoked widespread expressions of appreciation. He was pastor for 24 years of the First Presbyterian church, Louisville, Ky., before coming to Atlanta.

* * *

Stetson University Adopts Enlarged Program

Stetson university, DeLand, Fla., the Baptist state school, has made unusual strides under the guiding hand of dynamic Texas-trained William Sims Allen, who came from the deanship of Baylor university to the presidency of Stetson last year. A new dormitory unit has been erected on this campus and the student body has increased about 200. The present enrolment is above 600. Dr. Allen has announced expansion plans that envisage a greatly enlarged university system in the next few years.

* * *

Leading Ministers Taken by Death

Death has removed several pastors and church leaders of wide reputation in the past few weeks, among them Dr. Len G. Broughton, Atlanta, founder of the Baptist Tabernacle of that city and one-time pastor of Christ church, London, England. Dr. Broughton was a colorful preacher of old time religion in the best sense. The death of Dr. E. V. Baldy, Birmingham, Ala., former president of Coker college, S. C., and Judson college, Ala., removed an educator and pastor of unusual personal force and influence. Dr. Furman H. Martin, pastor of the First Baptist church, Conway, S. C., long prominent in the Southern Baptist denomination, died on Feb. 13.

ADIEL J. MONCRIEF, JR.

United Synagogue Asks Armament Appropriations be Stopped

The biennial convention of the United Synagogue of America, held in mid-March, urged upon the United States to reaffirm its renouncement of war according to the Briand-Kellogg pact and urged that there be no further appropriations for armaments or armed forces. The convention also declared it to be the duty of clergy and lay people to adopt a definite attitude in harmony with the traditional teachings of Judaism which have always stood for social justice.

POETRY and LIFE

S. Parkes Cadman *writes* to Thomas Curtis Clark author of

Home Roads and **Far Horizons**

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The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Colleen

(Ruby Keeler, Dick Powell) (Warner) Good-humored nonsense about a wealthy nitwit, a chocolate-dipper and a dress shop. Slight plot on which to hang a few tunes, a fashion show and some spectacular dancing, in the usual style of this company's elaborate musicals.

For A: Fair of kind. For Y: Passable. For C: Little interest.

Exclusive Story

(Franchot Tone, Madge Evans) (MGM) Thrilling account of how young lawyer and reporter crush vicious "numbers" racket, with aid of girl whose father is victim. Calleia does notable villain role. Minimum of gruesome details makes this one of better crime films.

For A: Exciting. For Y: Very exciting. For C: No.

Give Us This Night

(Gladys Swarthout, Jan Kiepura) (Para) Musical film suffering from trite story and some undistinguished acting, but notable for fine voices of two stars and one amusing characterization. Kiepura inclines too much to mere show-off effects with high notes.

For A and Y: Fairly good. For C: Doubtful interest.

Last of the Pagans

(Mala, Lotus Long, native cast) (MGM) Much pictorial charm and interest in simple love story of south seas hero and heroine, separated when ruthless white men force hero into dread phosphate mines, but final reunion is won. Native dialogue, English titles.

For A: Good. For Y: Good. For C: Fairly good.

Preview Murder Mystery

(Gail Patrick, Rod LaRoque) (Para) Engrossing, suspenseful, well-acted murder tale, with fast action, and interesting for authentic movie-production backgrounds. Murderer's intent to wipe out whole cast of newly completed film results in three victims before his capture.

For A and Y: Good of kind. For C: No.

Robin Hood of El Dorado

(Warner Baxter, Margo) (MGM) Charming opening scenes of Mexican family life in California of '49. Then unrelieved brutalities, violence, bloodshed. Gold-crazed Americans kill wife and brother of hero who turns bandit for revenge, till death in final bloody battle.

For A and Y: Strong but unpleasant. For C: By no means.

Timothy's Quest

(Eleanore Whitney, Tom Keene, Dickie Moore, Virginia Weidler) (Para) Simple sincere little play, modifying the Wiggin novel somewhat, of little boy and sister in search of parents. Dickie Moore delightful for those who like their emotion strong. Love story rather incidental.

For A: Good. For Y: Very good. For C: Good.

We're Only Human

(Preston Foster, Jane Wyatt) (RKO)

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Thoroughly stupid production about brave and pig-headed, dumb and crude detective, his blunders and successes, his colorless romance, and, for finale, headlong heroics wholly contrary to what he is supposed to have learned.

For A: Stupid. For Y: Poor. For C: No.

Best Recent Films for Family:

Bohemian Girl — The Milky Way
Modern Times — Rose Marie
Follow the Fleet — Her Master's Voice

Films of Special Interest for Adults:

Tale of Two Cities — Passing of the Third Floor Back
Petrified Forest — The Country Doctor
Story of Louis Pasteur — These Three

BOOKS RECEIVED

Jobs for the Perplexed, by Flora E. Beck. Crowell, $1.00.

History of the Jews in Vienna, by Max Grunwald. Jewish Publication Society, Philadelphia, $2.25.

The Man Who Knew, by Ralph Waldo Trine. Bobbs-Merrill, $1.50.

The Making of a Man, by the Dean of Windsor. Scribners, $1.50.

The Living Jefferson, by James Truslow Adams. Scribners, $3.00.

Kierkegaard: His Life and Thought, by E. L. Allen. Harpers, $2.00.

Thunder Over Sinai, by Edwin McNeill Poteat, jr. (Monthly Pulpit) Harpers, $1.00.

Moffatt New Testament Commentary: Second Corinthians, by R. H. Strachan. Harpers, $3.50.

Christ's Pathway to Power, by Owen M. Geer. Epworth League, 740 Rush St., Chicago, 25 cents.

The World and God, by H. H. Farmer. Harpers, $3.00.

The Heavenly Octave, a Study of the Beatitudes, by F. W. Boreham. Abingdon, $1.00.

The African Background Outlined: Handbook for the Study of the Negro, by Carter Godwin Woodson. Association for the Study of Negro Life and History, Washington, D. C., $3.25.

American Philosophies of Religion, by Henry Nelson Wieman and Bernard Eugene Meland. Willett, Clark & Company, $3.00.

The Church and its Teaching Today, by William Temple. Macmillan, $1.00.

The Testimony of the Soul, by Rufus Jones. Macmillan, $2.00.

An Old Boy Remembers, by John Quincy Adams. Ruth Hill, $1.50.

Great Chapters of the Bible Explained and Analyzed, by G. Campbell Morgan. Revell, $2.50.

Deutschland innerhalb der religiosen Weltlage, von D. Dr. Heinrich Frick. Verlag Alfred Topelmann, Berlin, RM 6.

War or Peace? A Forecast, by John Francis Kane. Timely Books, 11 West 42nd St., New York, $1.00.

Our Living Church, by Lucile Desjardines. Westminster Press, 75 cents.

Out of Iowa, A Poem, by Van Meter Ames. Henry Harrison, $2.00.

Prophetic Preaching, by William R. Rigel. Broadman Press, Nashville, $1.00.

Sparkenbroke, by Charles Morgan. Macmillan, $2.75.

Shakespeare, by John Middleton Murry. Harcourt, $3.00.

The Golden Heart, by Richard Strachey. Harcourt, $2.00.

Some Aspects of Jewish Ethics, by Kenneth Carlton Zwerin. Author, Berkeley, Calif.

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